Typology in Nature
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We have no excuse to ignore our Creator
Romans 1:20
“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”
There is only one Wisdom, and that is Christ! Everything can be traced back to the origin of all things: “For of him, and through him, and to him, are all things” (Romans 11:36). In Christ are hidden all the treasures of wisdom and knowledge. These treasures are to be discovered and explored, so that “they are without excuse.” Do we want to obtain wisdom (true knowledge)? Then we must be in Christ! Only in Him do we come to know God and His plan. The Bible pointedly refers to nature. In countless ways, nature illustrates the coming into being of the new creation in Christ. That is typology. The invisible things express themselves in the visible things. This Bible study examines how nature speaks of the invisible things of God – how man can know God from the things that are made. God has expressed Himself. First and foremost in His Word, for God is Word and therefore He speaks. At the same time, we know the Creator through the “speech” of His creation – “in the work of his hands” (Psalm 19:1,: “The heavens declare the glory of God; and the firmament sheweth his handywork.”). The true God reveals Himself – in Christ – in His Word and in His creation.
The visible things of this world always have something to tell us about the Creator. You can see the hand of the Maker in them. God is, of course, central in His creation. Everything testifies of Him!
What does the typology of wheat, barley, the vine, the fig tree, the pomegranate, the ear of corn, trees and leaves, the fig, the mulberry tree and silk, the caterpillar and the butterfly, the olive tree, honey, and the remarkable honeybee have to tell us? An enormous amount – far more than can be covered in this study. It is utterly fascinating. The person who seeks the “comfort of the heart” will be deeply grateful that this “knowledge of the mystery of God, and of the Father, and of Christ” is also available through the typology in nature. In this way we learn to look at the natural world with “enlightened eyes.”

Introduction
1 Corinthians 1:17-25, 30-31
“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after

that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. … But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."

This passage completely sweeps away the wisdom of the world. Paul writes about the foolishness of the world, which is what the so-called "wisdom of this world" really is. God declares that He will destroy that wisdom – make it vanish, bring it to nothing. Paul states that this has already happened: "Hath not God made foolish the wisdom of this world?" The answer is left for us to give. Throughout the letter to the Corinthians we find such rhetorical questions, and we understand their force. Yes – God has made the wisdom of this world foolish!

In practice this means that the wisdom of this world has become foolishness because we have received another kind of wisdom from God. Compared with the wisdom we have received from God, the wisdom of the world is foolishness. "Wisdom" is a relative term in our language; we are not always conscious of that. Whether something is wisdom or not depends on the one with whom we are speaking about wisdom. The wisdom of the world proves to be foolishness. Many people – believers included – have a high opinion of the wisdom taught in this world, yet the Bible calls it foolishness. The important things of worldly wisdom are worthless. Scripture teaches with utter clarity that the wisdom of this world is foolishness. Man is proud of the wisdom of the present age, but Scripture brands it "foolishness."

> 1 Corinthians 3:19
> "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."

Of the wisdom of this world God says, "It is crafty." Craftiness has to do with intellect, reasoning, and even logic. "Craftiness" here means cunning with evil intent, with malicious (dishonest) motives. Job 5:13 says, "He taketh the wise in their own craftiness." There is, at the very least, bad faith at the root of it.I once studied Egyptology in depth. One of the most important Egyptologists said, "Egyptology is not a science, but a vendetta" – a war within the mafia. The same principle applies to science in general. Science operates exactly as the world does: it is one great struggle for power. Many are guilty of it. They present themselves as greater than they are. They boast about things they cannot boast about. They strut in borrowed plumes. They want to appear more important than others. It is always a battle for power – whether political, economic, military, or scientific. It makes no difference; it is the same struggle: professional jealousy, envy.

> 1 Corinthians 3:20
> “And again, The Lord knoweth the thoughts of the wise, that they are vain.”

Of the reasonings and deliberations of the wise in this world, God says He knows them and that they are vain – empty. Empty things are easy to recognise: they are nothing. Psalm 94:11 declares, “The LORD knoweth the thoughts of man, that they are vanity.”

We find a striking statement by the apostle in his letter to his “son” Timothy, Paul’s heir. These words must have remained with Timothy:

> 1 Timothy 6:20-21
> “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace be with thee. Amen.”

It does not say “oppositions of false science.” It refers to a science that is false – one that is wrongly called science. It is knowledge that is not truly knowledge at all. What do we set against the science of the world? The wisdom and grace of God! Let that grace and wisdom be with you. Timothy is therefore urged to have an aversion to so-called science.

True science is, by definition, eternal and imperishable. Among all the possessions a person can acquire, only one thing proves imperishable: knowledge. Knowledge is the only possession you can give away without losing it. Now we see what spiritual knowledge is. It is of course invisible and rather abstract, yet eternal! That line of thought comes from Plato. Information endures; it is not lost. The next step in the reasoning is that knowledge of perishable things is ultimately “loose” – empty. Knowledge of perishable things is itself perishable, because the things it concerns disappear. Knowledge of perishable things is not real knowledge, because knowledge, by definition, is imperishable and abiding. That is Greek philosophy.

The point is that what the world calls “science” is in reality wrongly named. The science of the world is always science about perishable things. People only have knowledge of things that pass away. As soon as we create a branch of science about perishable things, it becomes impossible to hold together. Everyone builds his own reasonings in his own way. These reasonings never fully agree with one another. These are the so-called “abstract sciences.” There is no firm foundation; everyone makes up his own story and tests it against practice. Sometimes it works, sometimes it does not. Is it then true or false? That is not science in the strict sense of the word, and therefore not wisdom. Abstract science is knowledge of perishable things, derived from the observation of perishable things. Real knowledge can only be obtained when it is based on imperishable things. That alone is genuine knowledge.

For a Christian it is straightforward to determine how we obtain such knowledge. When we think of imperishable things, we think first and foremost of Christ. Wisdom does not merely come from Christ. No – Christ is the Wisdom! There are not two kinds of wisdom or knowledge. There is only One.

1 Corinthians 1:30
“But of him are ye in Christ Jesus, who of God is made unto us wisdom…”

He has become wisdom to us from God since we are in Christ Jesus. He already was Wisdom before that time. Paul repeats this in:

Colossians 2:3
“In whom [Christ] are hid all the treasures of wisdom and knowledge.”

In Christ are hidden not some of the treasures, but all the treasures of wisdom and knowledge. These treasures are things that must be brought to light. They must be discovered and examined. So what must we investigate if we are to practise true science? We must study Christ! That is Christology. If we want to learn and receive wisdom, we must be with Christ. If we turn elsewhere, there is only one answer for the wisdom of this world. Ecclesiastes 1:2 says, “Vanity of vanities; all is vanity.” Everything proved to be “vanity and vexation of spirit” (Ecclesiastes 1:14). “Striving after wind,” in a modern rendering. Solomon says that the wisdom of the world is emptiness that only vexes the spirit. Solomon is still famous today for his wisdom. The same is true of the apostle Paul, who was also renowned for his wisdom. Paul was one of the greatest scholars of his day. Both Solomon and Paul say of the wisdom of the world: “It is profane and vain babbling.” Do you want to pursue worldly science? Go ahead – but you have been warned. It is emptiness!

The real science is the knowledge of Christ. When Paul prays for the believers in Ephesus…

Ephesians 1:17-18
“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.”

“His knowledge” means knowledge about Him. This knowledge has Christ as its content. It is not speaking here about our inheritance (though that exists); the focus is on the power of Christ. It is the same Paul who cries out that the great goal is “that I may know him, and the power of his resurrection” (Philippians 3:10). That is the power by which Christ was raised and by which we have received “new life.”

Do you want to practise real science? Then study the Scriptures. Of the Scriptures it is said, “they are they which testify of me” (John 5:39). The Bible speaks of Christ in every case. The wisdom of the world is foolishness because it ignores and denies the true Wisdom. There is only one Wisdom, and that is Christ! Any wisdom that may exist by our standards must always be based on the person of Christ. Whole libraries have been written about this. Mathematics and every other subject can be traced back to the origin of all things — and that origin is Christ: “For of him, and through him, and to him, are all things” (Romans 11:36).

We receive knowledge concerning the origin of things by studying Christ. He is the Origin. From Him comes knowledge of all things that have come into being from Him, through Him, and are upheld by Him. We must

believe this and draw the consequences. It is not without reason that Timothy is warned to turn away from “profane and vain babblings, and oppositions of science falsely so called,” by which some have erred from the faith. According to the Bible, true wisdom must begin with Christ. Proverbs 8:17 says, “I love them that love me; and those that seek me early shall find me.” Wisdom must be sought! And then it turns out to be Christ. Scripture teaches that whoever seeks will find: “Ask, and it shall be given you; seek, and ye shall find” (Matthew 7:7). That is the guarantee we are given — provided we know how to seek.

> Hebrews 11:3
> “…so that things which are seen were not made of things which do appear.”

The things in this world clearly have an invisible and unseen origin. The cause of the phenomena in the world lies outside this world. Searching for the solution to all scientific questions within this visible world is, in principle, pointless. You will not find the solution here, because it is not here. This may sound rather ironic, even sarcastic. I do not understand, for example, why science searches for the origin of life. They would do better to search for the origin of death. The strange thing is that they do not even know what death or life actually is. They cannot define them. A biologist may not know what life is — but the moment he does know, he will know what he is looking for.The definition of life is found in the Bible: life is fellowship with God. That is the highest meaning. On a lower level, life is simply “fellowship.” We do not need to look for the Source of life in this world. But whoever believes that (a biologist, for instance) risks becoming unemployed. That is the problem. People keep searching for the beginning of life. They spin stories about amino acids and DNA. Yet our life is Christ, because Wisdom is Christ and Life is Christ. The origin of all things is Christ. The origin does not lie in this material, mortal world. That origin can never be seen or found by our so-called science. The reason science ceases to be science is that its foundation — its starting point — has simply been lost.

Science deals with a certain starting point of certain knowledge that we possess. On that basis we reason. Our thinking is based on the knowledge (information) we have. You must first have data before you can process data. You need factual material as the starting point of your thinking. In creation there is only one starting point: the Creator, the Cause of all things. He is the cause of us.

Worldly wisdom is foolishness because it does not know Christ. It is wisdom without Christ. Christ is the Word. That Word is not known, and therefore the Origin of things is not known. That is why our science has no foundation whatsoever. So-called science proceeds from false axioms.

An “axiom” means an indisputable basic proposition, resting on experience or self-evident truth. Linguistics, for example, is based on the idea that language was formed by man. First there was sound; that sound developed into phonemes; from there came words and thus language. Scripture says: “In the beginning was the Word” (John 1:1). The axiom of our linguists is wrong. All things came forth from the Word. First there was language, then man. If it later appears that Adam wrote, that is because

language existed before he did. Axioms have the unfortunate habit of being unreliable — because there is only one true Axiom, and that is Christ, the Word of God. We could also say that we take the Bible as our axiom. With Christ the story begins, and everything else is subject to Him. This applies to the natural sciences as well as to mathematics.
Point 2 corresponds with point 1. A wrong starting point means you end up nowhere — or in the wrong place. Our axiom in scientific research is Christ: that all things are from Him, through Him, and to Him. We know from where we must reason and to where we must reason. How we get there is far less important. The end goal and the beginning point are right. Science has never achieved that much. Science has no starting point and no final goal. That creates panic. People do not know where they come from or where they are going (see John 3).
Every science proceeds from certain knowledge or information. The world does not supply that knowledge, because knowledge is precisely the result of study and reasoning. Therefore we are forced to start from unproven axioms (propositions). The thinking of the world is “causal thinking” — thinking in terms of cause and effect. That is why we now have subjects such as probability theory. The thinking of the world is faulty because it does not reckon with Christ.
I have no objection to causal thinking, but I do object to exclusive causal thinking: one cause produces one effect. Take the example of a railway track. It has straight sections, but there are also points (switches). The direction of the train is determined by the way the points are set. If the points are set to the right, the train turns right. If to the left, it turns left. There are two possibilities. The question is: which direction? We must choose. If we do not choose because we prefer to go straight on, we choose the middle — and then we can still go in any direction.
Life is full of changes, and we dislike them. We must constantly choose and decide what we will do. We tend to want to go straight ahead because we do not like turning off. Such a junction or set of points on the railway of our life feels highly unpleasant, because then we have to choose left or right. Science works in exactly the same way. That is causal thinking. Some call it logical thinking, but that is incorrect. Logical thinking is something else — we shall come to that shortly. The train does not choose its direction itself; it follows the direction set by the points. That is causal.
A railway does not consist of one rail but of two (or sometimes three) running parallel. If one of the two rails deviates, both are ruined. Causal thinking knows only one such rail — one line. You must always choose whether to go left or right.

Analogical Thinking

Causal thinking is incomplete. It knows only one line. Analogical thinking is thinking in parallels. In a recording studio, for example, one works with 16 tracks. With many lines running side by side we have an enormous number of possibilities to reach one and the same conclusion. We see not only causes and effects; we also find the missing factors in one line from the corresponding factors in all the other lines. That is thinking in analogies.

Another way of thinking is thinking in analogies. “Analogical thinking” is thinking in parallels. Two rails lying parallel develop together in exactly the same way and so form two lines. In each rail the points can be set to the left because the rails run parallel.Now we come to the real point. Take this sum: 1 + 3 + x = 11. How much is x? On mathematical grounds we can say x = 7. Now the line is complete. This is also causal thinking.
Now write another sum: 2 + 6 + x = y. How much is x and how much is y? In principle we do not know the answer. One equation with two unknowns cannot be solved. You can put any number in for x. According to causal thinking you then know how much y is. You get no further.
But when we see that both equations run parallel, we can fill in the values for x and y. This may seem difficult. The average pupil gives up on such things for lack of practice. We must see the correspondence at the beginning between the two equations — except that the numbers in the second are double those in the first. The first begins with 1 + 3 + x (7) = 11. The second begins with 2 + 6 + x (14) = y (22). So y is 22. If we had thought causally, we could not have solved the second sum. Through thinking in “analogies” we could solve the sum in two ways.
Thinking in parallels has become a completely unknown way of thinking in our science. Conventional scientific thinking knows only one line instead of infinitely many lines. Of that one line the beginning and the end are lost. Thus recognised science is left with only a small middle section of that one line. No further. If you place another line beside it, they say it is something quite different — “not their field.” The thinking of science is therefore very limited, and that is the handicap of conventional science.How do we think in analogies? We consider two things analogous when they lie parallel. They then correspond. When I make a copy of an audio tape, it is analogous to the original tape because it contains the same content. Copying is an analogical method of reproduction. The tapes are identical and on the same level.
That is interesting in itself. In analogical thinking the lines do not all lie on the same level. The lines are not all in the flat plane like a railway track. “Ana” means “upward,” not “beside.” “Logia,” “logy” or “logos” means “word.” In this case we prefer another translation: “relation” or “ratio.” We use the word “analogy” when one thing is equal to another. The word itself says: the one is “higher” than the other.
We also know the word “catalogue,” from “catalogue.” “Cata” means “downward,” something lying “under.” Analogies and catalogues therefore do not lie beside each other but above each other. This has long been forgotten in linguistics and science. That they lie “above” each other is of direct importance. This brings us very close to our subject. The “lower things” are then a picture of the “higher things.” A catalogue shows, in a “lower ratio,” images of objects that are “higher” (more valuable and better). The articles themselves shown in the catalogue are not two-dimensional but three-dimensional. An analogy gives a higher image than the visible reality. That is typology.
A model of the tabernacle is a picture of the real tabernacle. The real tabernacle that once stood in the wilderness is an analogy (higher) of the model of the tabernacle. The model of the tabernacle is a catalogue of

that tabernacle. The model corresponds to the lowest line. That means that above it runs the same line, which is a representation of the real tabernacle in the wilderness. Above that runs yet another line. Then it appears that the tabernacle is a picture of the world including heaven. In the letter to the Hebrews we are taught that the inner part of the tabernacle is a picture of the “true sanctuary” (Hebrews 9:24). The true sanctuary is heaven. The model is a picture of the tabernacle in the wilderness, and that tabernacle is a picture of the “true tabernacle” (heaven and earth). The tabernacle is also a picture of the people of Israel in their relationship to the Messiah. The tabernacle is also a picture of the Messiah Himself — of Christ.

We now have several analogies stacked above one another. We can leave the word “catalogues” aside as it has fallen out of use. The important thing is that we see different lines developing in parallel. One line is a picture of the other. One line has the same ratio as the other. A scale model is a picture of the real thing, but on a lower level. These are analogies.

Someone once asked, “How should I picture God?” Many people have asked themselves this for years. Because they do not know, they make a model for themselves. When we picture Christ, we know who God is. Christ is the image of God. He is the expressed image of God (Hebrews 1:3). This is of course an abstract representation, because we have not seen Him. Yet when we close our eyes we can picture Him without seeing Him. If we want to know something about God, we study Christ! If we want to know something about creation, we study the Creator. The Creator is Christ. One proves to be a picture of the other.

This way of thinking is not specifically biblical. It is a scientific method of thinking, but it has fallen into disuse. People hardly ever think this way any more because they no longer know it and no longer teach it. They are proud of causal thinking, which has taken them so far. Yet it leads to nothing.

Our knowledge leads to Christ. It should now be clear that if the top line is the Creator, then the bottom line must be the creation. Scripture teaches that what is born of the Spirit is spirit, and what is born of the flesh is flesh (John 3:6). That is an analogy, because there is correspondence. Paul says in:

> 1 Corinthians 15:47-49
> “The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

In both verses two lines are developed side by side at the same time. The first man, Adam, and those who are in or from Adam, bear the image of Adam. They are “the earthy.” The second Man, Christ, and those who are in Christ, are “the heavenly.” As Adam expresses himself in the earthy, so Christ expresses Himself in the heavenly. This is a complete parallel. We call it typology because we have forgotten the concept of analogy.

> Romans 1:18-22

> “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.”

The wrath of God is revealed against those who “hold the truth in unrighteousness.” Humanity claims to be searching for the truth, but the reality is that from the beginning it has been busy suppressing the Truth! Whenever anyone came close to the Truth, they ended up on the stake. The Truth was not allowed to become known because it was “bad” for man. Of course the Truth can be dangerous to all human striving and all human wisdom. That the Truth is Christ is then “dangerous,” because it speaks of the death of the old man. The Truth means the end of the old creation. That is why the truth is deliberately held down in unrighteousness. The truth is suppressed with evil intent, with craftiness. For that which may be known of God is clearly manifest in mankind. God Himself has revealed it! From the creation of the world, His invisible things can be understood and clearly seen through the things that are made. The source of knowledge mentioned here is God’s creation. We can therefore know the Creator from the creation. The invisible things can be known from the visible things.

The visible things have come forth from the Creator. We find His “handwriting” in “the work of his hands” (Psalm 8:3-4, 6 etc.). The creation, as the work of God’s hands, had as its primary purpose to reflect the Being of God. God reveals Himself in the creation. That is why, since the creation of the world, the invisible attributes of God are understood and clearly seen from the creation and the creatures. “Clearly seen” means to look right through it. From the creation we gain understanding of the Person and work of God. That is a fact, according to the apostle Paul. The important personal characteristics of God that emerge are His eternal power and Godhead. The knowledge of God that results from this is so strong that the person who possesses it is without excuse before God. This knowledge of God reaches so far that one bears responsibility toward God: “Did you not know that you would one day have to give account to Me? Did you not know that you would stand before the great white throne? Did you not know that, as My creation, you were to serve Me, because you exist for the honour of the Creator?” That is how far the responsibility goes.

People knew God apart from the Bible, the apostle tells us in verse 21. Yet they did not glorify Him or thank Him. That means they learned from the creation that God ought to be glorified. There was every reason to thank God, because God’s grace is expressed in the creation. But… “they became vain in their imaginations.” The Lord knows that the thoughts of

the wise are vain (empty). This is because they do not know God and have not thanked Him. They do not know God from the creation, and therefore their wisdom is hollow, empty and vain. The wise use many difficult words, but they have no content. That is why “their foolish heart was darkened.” They became fools, though they present themselves as wise.
The Bible says that understanding lives in the heart. We say understanding is in the brain. I deal with this every day: the understanding is in the heart. People do not want to understand certain things — not because they cannot understand them, but because they do not want to understand them. Their heart (their being, their own character) protests against what they could easily accept intellectually. People say, “What you are telling us is far too difficult; we cannot follow it.” But that is not the issue! I know people who achieved nothing at school but know their Bible by heart. These people have “an understanding heart.” People with an unwise heart do not want to know God — especially not from the creation, and not from Scripture either.Of such people it is said that instead of God they changed:
Romans 1:23
“And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.”
The strange thing is that people still think God must somehow express Himself in the visible world. Since He apparently cannot do it Himself, they do it for Him. They make a “golden calf,” an idol, a totem pole, or little statues. Then they say, “That is an expression of God.” At the same time they deny that God Himself is creative enough — “creating” enough — to materialise Himself. God has expressed Himself in the creation. God gives Himself form in the world. People may see that, but they reject Him. Instead, humanity has made images for itself through the centuries. They gave God a shape in this world. Or they reject Him completely, for example by embracing the theory of evolution.
Our nature studies are not based on the fact that there is a Creator; therefore in practice we see nothing of the Creator. It is incredible that our physics textbooks and nature documentaries, complete with commentary, all start from the theory of evolution — an unproven theory! Because Christ plays no role whatsoever in evolutionary doctrine, that theory is wrong. The Creator is excluded from the creation in advance. If we ask, “Where is God?”, the answer may be, “Here in my heart,” or “Somewhere in heaven.” Then the physicist tells us that heaven is somewhere very far away, in the outer darkness or something like that. That is the upside-down world! If the Lord is anywhere, it is certainly not in the outer darkness. The Creator is in His creation.

- **Seven Fruits**

God demonstrates His works and His Being in this creation. In Deuteronomy 8 we find a list of fruits.
The idea is not to discuss seven fruits from Deuteronomy 8 exhaustively. It is simply a place to begin — to expand a little, to jump back and forth, and to show how everything connects.

Deuteronomy 8:8
“A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey.”

These fruits are mentioned because of the deeper meaning that lies behind them. It is not about the land as such. When we look for an analogy, it is that land which was promised to Israel as an inheritance. The blessings promised to Israel are expressed in the land. These blessings are represented by fruits: wheat, barley, and vines. The series of “seven fruits” is the series of seven “blessings” that Israel would inherit in the land. In Ephesians 1 we find a series of seven “spiritual blessings” that believers in Christ have received in the heavenly places. These seven blessings may well correspond with the seven fruits from Deuteronomy 8. There are many more fruits, but here the focus is on these seven.
In certain circles people speak not only of seven fruits, but also of seven stars, seven candlesticks (Revelation 1:20), seven dispensations, seven covenants, seven metals, seven planets, seven colours in nature. The systematic arrangement of a series of seven, and the particular relationships in which these seven stand to one another, is well known. It is not widespread, because “the truth is held in unrighteousness.” It is also not easy to talk about, because there is so much resistance.

1. Wheat

Wheat is the first fruit. For the study of wheat we do not begin in nature. Our starting point is Christ. He is the Word of God (the Logos). For the study we take a concordance and look up the word “wheat” in the original text. Wheat is mentioned quite often in the Bible. In the Old Testament “wheat and barley” are almost always mentioned in one breath. This occurs in the strangest contexts.

Joel 1:11
“The husbandmen are ashamed, the vinedressers howl for the wheat and for the barley; because the harvest of the field is perished.”

Here wheat and barley are mentioned together. The wheat and barley no longer stand in the field, because the harvest has perished through the locusts. Wheat and barley are spoken of in connection with the future of Israel. In the New Testament wheat is not mentioned together with barley. The Lord Jesus speaks about wheat, and later Paul does too. In the New Testament the meaning of that wheat is explained. Wheat is a type of Christ. We know this because all typology points to Christ, it is stated in the Bible, and there is no reason why it should not be so! The last point is a negative argument.
John 12 speaks about the grain of wheat.

John 12:20-25
“And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you,

> Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

They had come to see Jesus and received what seemed like a discouraging answer. The Lord Jesus is here compared to a grain of wheat. If you wanted to see the Lord, you had to look at a grain of wheat. The Lord would be glorified in exactly the same way as the grain of wheat. The grain of wheat is first sown on and in the earth. Then the grain dies in the earth. After a time it comes up and brings forth much fruit. The "bringing forth much fruit" of the wheat is the same as "the glorification of the Son of man." That is the clear parallel between verses 23 and 24, which we also find in verse 25. There another line in the analogy is taken up. The picture of the grain of wheat is first applied to the Lord Jesus. He would lose His life in order to bear fruit. The grain of wheat is then applied to man. The man who hates his life will keep it. "Hate" means giving up one's life. The life on earth "dies," as it were. In other words: if anyone wants eternal life, he must first "die," just as Christ and the grain of wheat did.

The picture of the grain of wheat is therefore applied both to Christ and to man. Christ is our Creator. What applies to Him also applies to man. Christ is the link in the parallel between wheat and man. The image of the grain of wheat and the image of man stand on the same level, because both must die in order to bear fruit. This is so because both are an expression of their Creator, who would fall into the earth and die in order to bear fruit. The principle of "dying in order to bear fruit" is found throughout the whole creation. Man generally resists this principle. People would rather live without bearing fruit than die in order to bear fruit. They find it inconsistent that one must first die. We know a practical example from life. In former times people had as many children as possible, even if it eventually cost the mother her life. At birth, the life of the child came before the life of the mother. Today people no longer believe that and take precautions. To stay on the safe side, some have no children at all. They consider having children too risky. They would rather keep what exists alive than bring forth fruit.

In the Bible we find the history of Rachel. She died at the birth of Benjamin (Genesis 35:17-19). That had to happen. When an heir is born, the mother dies. Dying in order to bear fruit — that is what Scripture teaches us. That principle is expressed in the grain of wheat. We throw it out; you do not find it again. It falls into the earth and dies. After a time it comes up and bears fruit — thirtyfold, sixtyfold or a hundredfold — and it is gathered in the harvest (Matthew 13).

Paul speaks in 1 Corinthians 15 about "sowing the human body." Just as the grain (wheat) or any other grain falls into the earth but comes forth again, so we sow a body in the earth. Why do we do that? Why do we bury someone when he dies? Because we believe in the resurrection! That is typology. We sow because we hope to reap and because we know it will bear fruit. A natural (visible) body is sown, and a spiritual body is raised (reaped). That is the order.

This principle of dying in order to bear fruit is expressed in the grain of wheat. “Wheat” comes from the Hebrew word “ghitah” (8-9-5). In Hebrew, letters and numbers are the same. It is actually easier to write numbers, because everyone can read them. “Ghitah” is related to other words in Hebrew. We then encounter analogies. “Gheht,” “Ghatah” (8-9-1) means “sin,” “sinner,” or as a verb: “to sin.” There is correspondence between “wheat and sin” and between the grain of wheat and a sinner, because they begin with the same two letters. Hebrew knows these analogies because it is the original language of Scripture and of God’s revelation. In Hebrew, words built from the same letters basically have the same meaning. The same letters form the same concepts. The order of the letters sometimes determines the application.

If you ask someone who has studied Hebrew about this, he will laugh at you and say it does not exist. Because man thinks he himself created Hebrew. According to man it is a matter of sounds for which letters were invented to write those sounds. The group of letters determines the meaning of the word. So that cannot be! But “In the beginning was the Word” (John 1:1) and only afterwards man. The Word made man. The Word came first, and in the Word lies the truth of creation and the meaning of creation locked up.

Typology becomes much simpler when we bring in Hebrew — not in the way linguists do it, but in a far simpler, more interesting and more instructive way. There are more words derived from that same root 8-9. “Ghatav” (8-9-2) means “to cut down” or “to hew down.” It is all the same. When you study a language the ordinary way, you have to learn “wheat,” “sinner” and “to hew down” as three separate words. But if you think a little deeper, you see it is the same. Wheat must fall into the earth and die because it is a picture of sin. The sinner (man) will also die and be cut down. That word “to hew down” points to a tree. The tree, just like a grain of wheat, is a type of the Man — Christ. Psalm 1 says of the tree: “he is like a tree planted by the rivers of water.” The tree is a type of Christ and then of a few other people. The tree is hewn down. Which tree? Look — these are analogies. You must learn to jump from one line to the other.

In Scripture a fig tree, an olive tree, the tree of Babel, of Nebuchadnezzar, and the tree of Jesse are hewn down. The “stump of Jesse” would bring forth a tender shoot (Isaiah 11:1). That tree must be cut down and yet still bear fruit. Tree growers know how this works. They are always pruning and grafting (putting another branch on it). The tree must first be cut down, and only then can it bear fruit. It bears fruit through different methods. Even with pollard willows it is so. We cut them down because we want a certain kind of fruit. The tree must become dense, with many branches. Since when does a tree in nature fall and get cut down? That does not happen in untouched nature. But when we humans intervene in nature, we achieve more with that nature than when we let it go its own way. We get more fruit from that tree when we graft it ourselves. First cut it down, because this creation only bears fruit when the Creator intervenes in the normal development of this creation. This whole world is cut down and hewn down. “The axe is laid unto the root of the trees,” said John the Baptist (Matthew 3:10). Which tree? It does not matter, because it is all

trees. Whether it is the tree of David or the fig tree makes no difference. It was all true. The tree would be hewn down. You can even see that tree as a representation of the entire creation, which would be hewn down and disappear to make way for a new creation. Or better still: to bring forth a new creation. That is a matter of grafting — the new onto the old! That is typology in nature. The tree depicts exactly the same as the grain of wheat: the sinful man who must die in order to bear fruit.
“Ghoter” (8-9-200) means “tender shoot” or “branch.” Now we come to a much higher level. We move from 8-9-2 to a 200. The 200 is the highest 2 in Hebrew. Isaiah 11:1: “And there shall come forth a rod out of the stem of Jesse.” That is what it is about. First you get a word with a 2 — the “cutting down” of the tree — and eventually you get a word with a 200. Then the tender shoot comes forth again from that stump. A picture of death and resurrection, of rebirth. Dying in order to rise again. That is the image expressed in the wheat.
How do you find this kind of thing? From the concordance and from the Bible. This is the spelling of the words. You find those words one after another in the concordance, arranged alphabetically. All the words derived from that same root stand together. It begins with a Ghet (8) and a Teth (9). You set them in a row. You look at them for a while and try to find the greatest common denominator in those words. Then you have the whole picture of “falling into the earth and dying in order to bear fruit.” If you then look up the Scripture passages where all those words occur, you see how simple Bible study really is.We have now determined the meaning through Hebrew (the language), through the words. Hebrew also exists outside the Bible, so in this way it could still be discovered — provided we believe that “in the beginning was the Word” and not man. We must believe that the Word is the starting point of all things and that the secret of creation is locked up in the Word. The Word is the Logos — that is, Christ.
Now we turn to the shape of the grain of wheat. It is simple. You can draw a line, but that is not a shape. A line has no form, let alone “glory.” We have one line that splits. There are now two lines, through which the shape is formed. Eventually those two lines come together again and it is one line once more. The line has a beginning and an end. It begins with a point and ends with a point. That is the shape of a seed, of a grain of wheat or of other grains or seeds. This is the most primitive form you encounter in nature.
I say it is a seed, but I could just as well have said it is a leaf of a tree. What does the simplest form in nature teach us? That there is a clear beginning and a clear end. Applied to creation, it is a very simple matter: the simplest representation of the world in which we live, with a beginning and an end. The world is hastening towards the end — towards that one final point, the passing away of the world. The grain of wheat already shows in its shape what it represents: that it must die. It must disappear and give up its life, in so far as it has life. It must die and fall into the earth.
Can this really be applied to Christ? Yes it can, but then it concerns His “being formed.” When God became “form” and took on a “shape,” when

God became visible, there was first “the beginning in Bethlehem.” That was the birth, the incarnation, of God. That came to an end. The grain of wheat had to fall into the earth and die. That was on Golgotha. That was the forming of God in the old creation, in this world in which we live. Since His resurrection we are part of a new creation. Before His incarnation He was not part of the creation, for He was the Creator. Thus He became both the Creator and the creation. That is a most remarkable thing.
The grain of wheat therefore depicts the course of this world as such, but also the course of God Himself through this world, and therefore also the course of every sinner through this world, with “being cut down” as the end point. That is death. That is the course of normal earthly existence.
In a leaf there runs one central vein. That is even the case with the grain of wheat. Why that division? Why is a grain of wheat, a coffee bean, a brown bean, divided in two? It is because of the possibility of choice that exists in this world. Or in other words: we live in a dualistic world — a world with two sides: evil-good, darkness-light, female-male. It is a world of opposites. A choice must be made, because it is a divided world that must become one. That is what it is about.
In the first place the shape consists of two lines that divide. That is already “becoming two” or dualism. Those two lines eventually come together again. They are reconciled through death, for there the division ends. That is why Scripture teaches that in the resurrection there is “neither male nor female” (Matthew 22:30). Those divisions disappear. Darkness no longer exists, but light does. Darkness has then disappeared from the creation. It is outside the creation and not “in” it. In the creation there is then no more darkness. When God shall be “all in all” (1 Corinthians 15:28) and in Him there is no darkness, then it is all light. So that division is gone. The two have become one. God is “in Christ, reconciling the world unto himself” (2 Corinthians 5:19). Two become one in death. Hence that division in the grain, in all seeds, and in the leaf of a tree.
That food is supplied through the main vein is our causal physics. What is the practical use of the main vein? Such a leaf could have been designed differently. The main vein did not have to run in the middle; it could have run along the sides or as a circular pipeline.
In creation it is always exactly the same principle. Can you already think a little analogically? That grain of wheat has a great many applications; so much is depicted in nature through it. Our mouth also looks like a grain of wheat. That grain of wheat speaks of God and it looks like a mouth. Fruit comes forth from that grain of wheat. That grain of wheat breaks open (along that seam), just as a mouth opens and brings forth “fruit.” The mouth produces the Word. There are many more examples that correspond to this principle of “bringing forth fruit.”
The model of the grain of wheat applies to most kinds of simple seeds and fruits. The remarkable thing is that we also know another model in creation. That model does not begin and end with a point, but begins with a point and ends in a rounded shape. That gives you a “drop model.” If the “end” is expressed by a point, then it is something transitory. It will disappear. It should be clear that when a fruit ends in a “rounding,” that is,

when the end point is missing, this depicts the new creation. A seed with the model “from point to point” is the old creation, which will pass away. A seed that begins with a point and ends in a rounding is the new creation, which came into being but will never pass away again.
Our philosophy teaches that since things once came into being, they will one day pass away again. People say: “The beginning is a point, so the end is also a point.” Nature teaches us something else. There are things that are brought into being and never disappear again! That is God’s work, the new creation. The process in which the point is removed and the rounding remains is called in Scripture “circumcision.” It is “making a new creation out of the old creation.” The remarkable thing is that we even know a fruit in nature that simply corresponds to this picture of circumcision and is even called by that name. That is the seed of the oak tree — the acorn. A normal seed is in a husk or “covering,” just as a nut is in a hard shell. That shell consists of two halves (double).
Most nuts and fruits, including wheat, are enclosed in a covering. That covering is the “chaff” that must disappear. After the wheat is reaped, it is put into the winnowing fan. It is winnowed, beaten, and thrown up into the wind. The purpose is that the wind should blow the chaff away.
What is wind a picture of? Of the Spirit. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth” (John 3:8). It belongs to the invisible things. The wind blows that covering away. That covering is a picture of the old life. The covering is removed by the working of the Spirit of God. Our old man is therefore taken away by the Holy Spirit.
How do we fight the work and striving of the old man? We let it be done. The Holy Spirit does it. He changes us; we do not do it ourselves. Spirit is thinking! Thinking is a spiritual activity. By what must we be transformed? Paul answers: by the renewing of our mind (Romans 12:2). Through spiritual activity the influence of our old man disappears. The influence of the new man is promoted by the Spirit.
The removal of that covering, or part of that covering, is the process of circumcision. That is why in nature we know an acorn (a fruit) that hangs in only half a husk. Half is gone. It is not even attached, because it is a picture of “death and resurrection”! Of circumcision, of the putting off of “the body of the sins of the flesh” (Colossians 2:11). It is the making manifest of the new creation that proves to be inside it. The acorn expresses that initially a part of the old creation is removed (a certain aspect) which eventually disappears completely from the old creation. You may still find complete acorns at first (in so far as an acorn is complete, for half is missing), but later you find only the husk. Where the rest has gone I do not know, but it is gone — and that is the meaning of circumcision.
The model of a grain of wheat and of the drop are also a picture of the eye. The eye begins in a point and ends in a point. If you look carefully you will see that the eyeball on one side runs all the way through, but on the other side of the nose it stops earlier. The eyeball ends sooner. The covering of the eye therefore has points on both sides. The eye itself —

what is inside it, what can be closed — does not. It begins visibly from a point and ends in a rounding (the eyeball). That expresses eternity.
It follows that the eye of man is an expression of the whole man, who must die and lay aside his body. Man must die “that he might be justified from sin” (Romans 6:7) and in order to bear fruit for eternity. You find the characteristics of man reflected in the eye. When you try to understand someone you say, “Look at me.” It is a picture! The Bible says we see “the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye” (Matthew 7:3-5). I have always wondered how it is possible, if you have a beam in your own eye, to see the splinter in someone else’s eye. Try it! The point in a verse like this is that it is indeed about the eye, but the Hebrew word for eye is “ajin.” This word also has another meaning. The same letters, in the same order, mean “spring” or “fountain.” A fountain is “the source of things” — and what is the source of things? The eye. The eye therefore depicts the same as the “grain of wheat”: the cause of things. The eye is a fountain; it is that from which all things come forth.
The Bible teaches that everything in a man’s life, in everything he does, proceeds from the eye. When it says a man is evil, it says “if thine eye be evil” (Matthew 6:23). For the eye is the man. The eye awakens desire and lust, and from that sins can come forth.
Once we realise that “eye” can also be understood as “fountain,” that verse about the splinter and the beam becomes easy. You see the splinter in another’s fountain, but not the beam in your own fountain. The “wood” in the fountain makes the water bitter. In the Bible it works the other way round. It all depends on what kind of wood it is. Not all wood is “fountain-wood.” Ultimately it is all about Christ Himself. He is the Fountain that brings forth the water: “whosoever drinketh of the water that I shall give him shall never thirst” (John 4:14). We can compare Christ, the Fountain, with Jacob’s well at Sychar and with the well at which the Samaritan woman stood. That well is Christ, the water is Christ, and the little pitcher is Christ. Everything points to Him who is the Fountain of Life!
We all know that from ancient times the eye has been the representation of the Godhead: the all-seeing eye. In occult circles people are not pleased with a picture of an eye on the wall. They are afraid someone else will use it too. They feel spied upon by such an eye on the wall, because the eye is the expression of the Godhead who sees all things. The ear is a representation of the Godhead who hears all things. The all-seeing eye and the evil eye are concepts from magic. People know that the eye is ultimately the expression of the Godhead. He unites the temporal and the eternal in Himself.
“Golgotha” comes from the word “Golgoleth.” One “l” has disappeared from Golgotha. Golgotha is derived from “gilgal,” which stands for “rebirth.” “Gil,” “gol” or “gal” (it does not matter how, for there are no vowels in Hebrew) is translated in the Bible as “heap” or “heap of stones.” It is, for example, the heap of stones set up between Jacob and Laban in Gilead. That is why they called the place “Galeed,” translated as “heap of witness” (Genesis 31:47-48). “Gil” or “gol” is “heap.” “Ead” is “witness.” “Gol” is the word for “being formed,” for something that takes shape.

Wheat is the picture of the simplest form that exists in creation. It begins with a point, then division, and then ends again in a point. That is “gol.” The name Golgotha is connected with this form because the life of the true Grain of Wheat ended on Golgotha. Golgotha is twice “gol,” twice “being formed.” After the grain of wheat has first taken shape, it must fall into the earth and die in order to bear fruit, whereby the wheat grain receives form for the second time — namely in the ear that comes forth from it. That is a type of Christ, who would be the Firstborn among many brethren. Christ would bear fruit. This is expressed in the name “Goel-go-let.” That is rebirth. It is twice the concept “being formed” one after the other. There you have the matter of death and resurrection expressed in the name “Gol-go-tha.”

The last letter of Golgotha (3-30-3-30-400) or Golgoleth is the Hebrew letter “tav” (400). The letter “tav” was formerly written in Phoenician-Hebrew script as an X. The X and the sign of the cross appear in the tables showing how the tav would have developed, a few thousand years before Christ. The cross plays a role among all peoples throughout the world. We know “tav” or “tau” as a holy letter with a holy form. The cross is the end of this old creation.

A threshing floor in the Bible is a picture of judgment in general. In most cases it concerns judgment upon Israel. The threshing floor of Araunah (that is Moriah) is the place where Abraham offered Isaac. That same place still exists. They have simply built a dome over it. That dome is called the “Dome of the Rock.” That rock is the top of Mount Moriah, the threshing floor of Araunah (2 Samuel 24:16-22), the place where throughout all those centuries the burnt offering always stood. That burnt offering was a picture of the judgment upon sin that would be executed upon Christ. The offering of Isaac and all those offerings that had to be offered on the altar of burnt offering — and therefore at the same time on the threshing floor. Between those periods of offerings it was used as a threshing floor. It therefore depicts the same as the altar of burnt offering: the judgment of God upon sin.

The grain is first threshed, then winnowed, because the chaff must be separated from the wheat. The grain is thrown up, the wind blows through it, and the chaff is blown away so that the pure grain remains. That is also a judgment in connection with the removal of the old man (the chaff), and that again stands in connection with circumcision. After threshing and winnowing you are left with the grain of wheat. Now it only just begins — so we are still far from finished. Everything is mentioned in Scripture: the harvest, the gathering, the drying, the threshing, the winnowing. All of this has typological meaning; it is all figurative. Then comes the grinding of the grain. Look up the word “grind” or “millstone.” It is used to destroy, to pulverise that grain of wheat.

What is the millstone a type of? Of Christ. If I form a mental picture of the stone at the Lord Jesus’ tomb, I see with my eyes closed a square hole in the middle of that stone: a millstone. That millstone is exactly the same as the stone before the tomb. That stone is Christ, the Rolling Stone, but also the Judging Stone. So I am back at the round stone that turns and rolls while grinding. That is Gilgal. “Gilgal” is the word for rebirth — namely

twice “being formed.” Gilgal as a verb in Scripture simply means “to roll,” “to turn,” or “wheel.” The “wheels” in Ezekiel is the word “gilgal.” It is about rebirth. So it is clear what wheels are a picture of. It is the same word. That turning millstone is therefore the expression of the “rolling away” stone before the tomb of the Lord Jesus. It is also a picture of the rolling stone before the lions’ den, which was likewise sealed (Daniel 6:18). Just like the stone before the Lord Jesus’ tomb. All exactly the same. With that stone, with Christ, the grain is ground.
Judgment is coming. You know, do you not, that we too are judged? We who are born again are judged by the Spirit, by the Wind and the Sun, which enlightens us and at the same time dries us up as far as the old man is concerned. We are also grinded, for we are baptised with the Holy Ghost and with fire (Matthew 3:11). That old man in us is judged, even today. Spiritual things are harmful and bad for the old man. That is exactly the purpose. That whole process is going on for us. The One who judges is Christ, the Millstone. That same millstone can be hung around your neck (Matthew 18:6). That is because of the typology. It is about being judged by Christ, to whom judgment has been given. He will condemn and send people into outer darkness, into the abyss. The abyss is the same as the sea in the Bible. You sink in the sea by having a millstone hung around your neck. I do not know where that custom comes from, but it is typology. It fits.
The wheat is ground and flour is produced. How much? Three measures of fine flour. In Matthew 13 it first speaks of the parable of the Sower. Then the parable of the wheat and the tares. Then that of the leaven hidden in three measures of meal. Abraham also set three measures of fine meal before the Lord (Genesis 18:6). Fine flour is also mentioned in Leviticus 2 in connection with the meat offering. There it says exactly how it must be used and what must happen to it. That flour must be mixed with oil (the Holy Spirit) — a picture of Christ. That fine flour is a picture of the judged believer who has surrendered himself to Christ and has perfectly submitted himself to Him. He is mixed with oil (with spiritual things therefore), with the Holy Spirit.
Now look at how oil is made. There is a whole recipe for oil in the Bible. It also says that anyone who tasted or wanted to use that holy oil intended for the candlestick in the tabernacle (which was the almond tree) must die (Exodus 30:22-33). We are that flour that is mixed with that oil. Have we tasted or smelled that oil? Yes — then that means our death! (See the incense in Exodus 30:38.) Of course under Israel it was a punishment. The oil was not to be used wrongly. The point is that it is applied to us. We have really done it. We have taken the oil to ourselves and tasted it. That costs us our life! But “he that hateth his life in this world shall keep it unto life eternal.” Whoever wants to lose his life shall keep it — just like the Grain of Wheat.
So, if all goes well, no matter which way you turn, which track you take, you always end up with Christ. If the starting point is right, the end goal is certain. If your starting point is not right, you get lost in the scientific books. “Simplicity is the mark of the true.” The lie needs many words! Here we can say a great deal with a few words. We can also say a great

many different things with the same words. That is the matter of analogy and typology, for I am still speaking about one little grain of wheat. We have already mentioned a great many biblical truths that all come back to Christ, the Creator.
That bread came into being through that grain of wheat that was ground. It had to be mixed with oil (a type of the Holy Spirit) and salt. Because salt is also a type of the Holy Spirit. If the Holy Spirit were not there, everything (the whole creation) would be tasteless. That is the Lord's own statement in the New Testament. He said: if the salt has lost its savour, what shall we do then? Then there is nothing left! Salt is not only for flavour; it is also a preservative. To the believer it is said: "Ye are the salt of the earth" (Matthew 5:13).
It is said to the one who is "in Christ Jesus." Why is he the salt of the earth? Because he is in Christ and Christ is the salt of the earth. Salt is a type of Christ. We get salt from the ground, from the land therefore. We pump it up somewhere or we take it from the sea, from the waters. So from Israel and from the nations. Or in other words: from the earth into which the grain of wheat must fall comes the "ear" (the fruit of the wheat). From the earth also comes the salt. Salt also comes from the sea, from the nations, and even better, from the realm of the dead. The sea is ultimately also a type of the realm of the dead, the abyss. Christ is the One who descended there and came forth from it.
Salt and oil are mixed with the flour and dough is formed. It must be kneaded and then shaped, like the dust of the ground. The clay (potter's clay) comes from the earth or from the riverbank. It is washed up or we scoop it out. Then it must be kneaded into a certain model. But now we are essentially talking about the old creation. When we speak of the new creation we do the same. That is shaping like dough that is not just picked up but carefully made, constructed, according to the recipe by which a new creation comes into being. For the new creation is the result of the recipe, of the formula, of a principle, of a word, a ratio.
That dough is kneaded (shaped) and then put into a form, and then it must go into the oven. In the oven the dough must endure the fire, and only then does it come out and is it bread. All of that is a picture of Christ, but also of a believer. It is simplest to explain in connection with the life of a believer. That is the result of that One Grain of Wheat that fell into the earth, died, and bore fruit. It is gathered, harvested, and shaped. It is worked so that bread may come into being. That whole process, right up to the moment the dough goes into the oven, all applies to the life of the believer — everything that happens in his life. If you have the impression that you are being judged, that there are all kinds of changes in your life, that you are being formed and forced in directions you do not want at all — then it may well be correct. The Lord may well be busy with your life to form it according to His image (or type) and His likeness so that it really becomes "a loaf," a bread just as Christ is Bread.
The baking of the bread in the oven is a picture of appearing before the judgment seat of Christ, mentioned in 1 Corinthians 3, where it says that the fire shall reveal it! Our works shall be revealed by fire. "Wood, hay, and stubble" is what remains when making bread. That material is burned.

“Gold, silver, and precious stones” are eternal and perfect. They can endure the fire and are therefore called “precious.” We know precious metals and precious stones. Straw and hay are the empty husk. That is what the old creation represents.
The “famous” baker always stokes his oven with wood. That hay, that straw, that wood is all chaff. The oven is stoked with that chaff. It burns and thereby the bread is baked. “Bread” in Hebrew is “lechem.” Christ is the “Bread of Life.” All bread is a type of the Lord Jesus. We know two kinds of bread: leavened and unleavened. We are unleavened bread! That is stated in 1 Corinthians 5:7: “…as ye are unleavened.” The old leaven has been purged out.
When the dough is made, a piece of yesterday’s yeast or dough is put into it — dough from which no bread was baked yesterday. It has been left over. That piece of dough is put into the new dough with the result that it becomes “sour.” Through that old dough the new dough rises well. We call that “leavening.” That old dough is a type of the old creation. In Adam there was a piece of yesterday’s dough. He was made from the dust of the ground and thereby the whole dough was leavened through. That is why Adam returned to the earth. Leaven is a picture of sin.
Moreover, it was the leaven that the woman hid in three measures of meal (Matthew 13:33). It was not the intention that leaven should get in. Ultimately it is about producing unleavened bread. That is bread that is not swollen and yet has not increased in weight. Leavened bread is in fact foam. Of Israel it says, “he hath laid my vine waste” (Joel 1:7 — literally “made it into foam”). Foam looks like a lot, but there is nothing in it. It is puffed up. That is human science. It is vain. Man and the old creation are vain. That old creation develops and becomes bigger and bigger in all kinds of areas, but it is worth nothing more. It does not become heavier. It is only the working of sin that makes it rise. In reality it does nothing. There is not even any real development; on the contrary, the specific gravity becomes lower and lower. That development in the world results in a lower “volumetric mass.” It becomes worth less. In the end it even rises because of lack of weight. Things with low specific gravity float (go upward).
The dough of the Bread of Life was unleavened. The old leaven was purged out by the way of death and resurrection! There the old creation came to an end. At the slaughter of the Passover lamb the old leaven was purged out of the houses of Israel. After eating the Passover lamb they celebrated the feast of unleavened bread. The death of the Passover lamb and the unleavened bread belong together, for the slaying of the Passover lamb is typologically exactly the same as the purging out of the leaven. Both things are nothing other than the removal of sin.
We are unleavened. According to 1 Corinthians 10 and 11 we have part in bread and wine at the meal, or what remains of this meal. The Passover Lamb has died once for all. The bread is unleavened bread, therefore naturally without sin. With the Passover Lamb the leaven was put away. The unleavened bread is perfect. It was three measures of fine flour in which no leaven was hidden, because the old leaven has been purged out. The bread is eaten together with the wine. Wine is the third fruit of the

vine from Deuteronomy 8:8. I could say more about that, but then it would no longer be specifically about wheat.
Of wheat it is said that it must fall into the earth and die. It does not say that the wheat must simply die, for that is not enough. We know that from the first parable in Matthew 13. There the wheat falls by the wayside and similar things. Nothing comes of it. On rocky ground it also fails, for the wheat must fall into good soil and there die in order to bear fruit. If the seed falls in the wrong place, it dies but bears no fruit.
Is the earth male or female? The earth is female. The seed falls into the earth. Since the seed is male, the earth, in relation to the seed, is female. Here we arrive at a very simple principle that is so little known, yet so fundamental to creation and also to the Word of God: the relationship between “male” and “female.”
Seed is male (a grain of wheat is nevertheless seed) and therefore serves as the model for all other seeds that must fall into the female. The male must fall into the female, and from that union fruit comes forth. Think for a moment about everything that is connected with this and all that it involves.
The grain of wheat is the male principle. It is the life-bringing principle, but for that to happen it must first die. It must, as it were, disappear from the world, fall into the earth, be taken up into it, and from that fruit comes forth. We can represent that grain of wheat by a single point that must fall into the female. It follows that the female consists of many points. The female is a plural. The male is, by definition, a singular. It is one seed that falls into the earth. The earth consists of many grains of sand. If I explain it mathematically, it is one point brought into the circle. That circle consists of an infinite number of points, all at the same distance from the centre. This is a simple principle of male and female.
Fruit is brought forth by the union of two things that are each other’s opposites. Perhaps I should say each other’s complementary parts, but in any case they are opposites in our dualistic world. These opposites (male and female) must meet in order to bear fruit. It is a very simple principle that constantly appears in the world.
Light and darkness have the same relationship. Male = light. Female = darkness. Light had to come into the darkness in order to bring forth life (fruit). John 1 says: “In the beginning was the Word, and the Word was with God… In him was life; and the life was the light of men” (John 1:1, 4). The Light came into the darkness, and there was one who came to bear witness of the Light. The light shone in the darkness, but mankind loved darkness rather than light. The Word (the Light) had to come into the world (darkness); the grain of wheat had to fall into the earth and die. It is all the same principle: the incarnation and then the death of the Lord Jesus. The male had to come into the female in order to bear fruit. That is the universal principle that governs creation.
All things in this visible world are temporary. It is therefore necessary that they reproduce, otherwise they disappear.
It is almost unbelievable how quickly this knowledge is lost. I sometimes worry about it. When I compare the preaching I grew up with with what is preached today, I think: where has it all gone? It has vanished! The things

I used to hear (not only from my father but from other preachers) I no longer hear. I can only guess at them now. I know they exist, but they are no longer spoken. They are gone, and often people do not even know them any more. With the simplest things I learned at Sunday school I already encounter difficulties when I mention them at a Bible study evening. Either people have never heard of them, or they are completely lost.

Compare an old encyclopaedia with a modern one. Look at what is written under the same heading. So many things have disappeared! I carefully maintain an old Dutch dictionary from 1911 or thereabouts, because it contains different words and different meanings from a dictionary of today. I have an encyclopaedia from the previous century because I do not trust the modern ones. The modern ones only contain things people understand or think they understand. Or they tell us how we should understand them, but I do not want to know that. I want to know facts!

The connection between woman and the moon, and between man and the sun, is clear, yet it is not found in the books. Nevertheless, it is so. The moon is subject to cycles; she walks, as it were, in a circular path. She makes an orbit in relation to the earth. The moon also has phases. At a certain moment the moon disappears completely, and when she appears again as a narrow crescent we say, “It is new moon.” Through the centuries people have always celebrated when there was a new moon, when the moon was seen again after she had been gone. Then the moon becomes full. She grows to a perfect circle, then wanes and disappears completely again, only to rise once more. “New moon” is a picture of resurrection (the beginning of new life).

Someone once said, “Most children are born at full moon.” When the woman is at her strongest point (when the moon is full), the child is born. When was the Child born? Between the 15th and 17th of Nisan. That is the date of the death and resurrection of Christ.

On the 17th of Nisan God made a covenant with Abraham. It is the date on which the ark rested on Ararat. It is the day of the crossing of the Red Sea, three days after the exodus from Egypt — the 15th and the 17th of Nisan. The ark overcame the waters on the 17th of that same month. Israel also overcame the waters on the 17th of that same month — the waters of the Red Sea. Meanwhile that month had become the first month instead of the seventh. It is also stated that the exodus from Egypt took place exactly 430 years after the covenant with Abraham. It follows that the covenant with Abraham was also connected with the 15th to the 17th of Nisan. So the covenant must have been confirmed when Abraham left Haran, and that would have been on the 15th of Nisan. Abraham then arrived in Canaan three days later, on the 17th. It says it was exactly 430 years later, and this is repeated in the letter to the Galatians. Thus we have the 17th of Nisan for the beginning of the second dispensation and also for the beginning of the third. The fourth dispensation of the law begins on the 17th of Nisan at the crossing of the Red Sea.

We also find the 15th to the 17th of Nisan in the history of Esther. It is a little more difficult because you have to calculate it: it happens 30 days after the 15th of the 12th month, which brings you to the 15th of the first

month. You have to do some arithmetic to find the date, but it is again the 15th to the 17th of Nisan. Esther appears before Ahasuerus at the risk of her life on the 15th of Nisan. Of course that was so, because the 15th of Nisan later became the date of the death of the Lord Jesus and of the slaying of the Passover lamb. It was the day of death, but it brought forth new life three days later. When the king says to Esther, “Tell me,” she replies, “I would like to come again tomorrow.” That is really playing with your life! It was life-threatening to approach that king, and once contact had been made Esther still said, “No, not now! Do it tomorrow!” And then she dared to say the next day, “No, tomorrow again.” Esther was of course a typical woman to postpone it twice. Why? Quite simply, because the deliverance of Israel is connected with the date with which every deliverance is connected: the 17th of Nisan, the day of resurrection.
Then we find the 15th to the 17th of Nisan in connection with the crucifixion and resurrection of the Lord Jesus. The 15th–17th of Nisan is the time of the full moon! It cannot be otherwise, because according to the biblical calendar the first of the month falls at new moon, and fourteen days later the moon is full. The cycle is 28–29 days. So the 15th of Nisan is the day of full moon. That is the day on which the Lord Jesus died. Whether it was exactly full moon I do not know, but according to the Bible, according to the law, according to biblical time-reckoning, it ought to have been full moon. The Lord died at full moon, but the result was “new life.” The “grain of wheat” fell into the earth and died. These things are all connected.
The crucifixion was on the 15th. On the evening of the 14th the Passover lamb was slain. The 15th was the first day of the “feast of unleavened bread” and also the day of the crucifixion. On the 17th of Nisan, after three days, came the resurrection of the Lord Jesus and His appointment as Christ. The 15th to the 17th of Nisan are therefore the first days of unleavened bread under Israel. The 17th of Nisan is the resurrection day of Christ. You can easily work out for yourself that this date will also have something to do with the second coming of Christ. In any case, these three days from the 15th to the 17th of Nisan play a significant role in the Bible.
According to the (non-existent) statistics, the woman, the moon and the full moon are apparently the occasion on which children are born. I heard this at Bible school and told it to other students, who said, “We always had a lot more work to do when the moon was full, because it was much busier than usual.” These are old midwives’ tales, and they come from midwives — formerly called “vroedvrouwen” in Dutch (wise women), because “vroed” means “wise.” There were also “vroede vaderen” — wise fathers. These wise women knew from experience that this is how it works. No statistics are kept because we cannot explain it scientifically (owing to our defective causal thinking with its wrong axioms). We say it is not true, that it is coincidence. That is why it is not in the scientific books. But it is true!
I will mention a few more things connected with this. We know the phenomenon of “cot death” — babies who die without anyone knowing why. It is then recorded as “suffocated in the blanket.” I never understood how that could happen. Later it turned out that was not the case. No one

knows, yet a cause of death must be stated, so it is called “suffocated in the blanket.” But it is nonsense, and people know it. The truth cannot be said, because that would be an admission of ignorance: “I don’t know.” The doctor can hardly write “cause of death unknown.” People know what it is: cot death.

A grandfather once said in such a case, “But it was also an eight-month baby.” That is the same kind of remark I heard in connection with full moon. Such a remark falls into place, because the eighth has nothing to do with the old creation, which consists of seven. The old creation counts from 1 to 7, but the new creation begins with 8. Think of the resurrection on the eighth day. That grandfather’s remark seems to be a fixed expression from folk tradition: “An eight-month baby is not for this world.” So it was said! Not on the basis of Scripture or knowledge of typology, but because it was a fixed saying. For which world, then, is an eight-month baby? For the world to come. The 8 belongs to another world.

Why is there so much mortality among eight-month babies? Science does not know. According to our defective causal thinking and wrong axioms, an eight-month baby should be better developed than a seven-month one. But the seventh has a very good chance (the sixth does not, of course), because 7 is this world. Seven is the number with which the history from Adam to the coming of the new creation is marked: the seven dispensations, the 7,000 years, the seven days of the week. The 7 has a very good chance in this world, but the eighth does not, because it lies beyond the 7.

Midwives and “bakers” (nurses) now receive scientific training, but the point is that we should consider these things, think about them, and study them. Observe them!

Normal pregnancy lasts “9,” “40,” and “276” for different reasons. The norm for birth is the ninth month. In weeks that is 40, in days 276. There is an enormous amount attached to this. I will try to explain it quickly.

The “9” is the Hebrew letter “Teth,” which also means “womb.” The likeness of the womb (the 9) therefore has to do with something that must be brought forth. The remarkable thing is that, if you consult works on the symbolism of numbers, the 9 is connected with judgment. That fits exactly, because “bringing forth” is connected with judgment. The argument, for example, is that nine plagues came upon Egypt before deliverance arrived. Someone says, “There were ten,” but the tenth plague was not only for Egypt, like the previous nine; it came upon everyone, including Israel. Israel could escape it by doing what the Lord said: slay the Passover lamb and smear the blood on the doorposts (Exodus 12). “9” stands for pregnancy, labour pains, and the nine plagues. Judgment comes so that fruit may be brought forth. Just like an educational measure. Discipline is judgment so that good may come from it. So it is with pregnancy. It is nine months of “sorrow… in thy conception” (Genesis 3:16) so that something may be brought forth. Thus 9 has to do with judgment and with bringing forth.The number 40 in the Bible has to do with oppression, with judgment that comes, because 40 is the number for life in this material world. I cannot explain why, but if you look for examples, take the little book “All the Numbers of the Bible.” It is a

concordance of all the numbers. Look up all the places where 40 is mentioned, and when you have finished you will know. “40” is a type of life. Some say, “Life begins at 40.” That is also true, but it is another kind of life — the life that begins at 50. After 40 you enter the fifth decade of years. 40 is earthly life, and when we say “life begins at 40” it is because we mean another life — eternal life. We have forgotten that, but that is the origin of the expression.

After the oppression of this life, after all the temptations of this life up to 40, comes the 50. That is the new life. Then you have “seen Abraham.” So it is connected with the Lord. You are only 50 and you have seen Abraham? That is correct, because Abraham has to do with the “5.” The 50, the 500, the beginning of a new creation. Firstfruits of a new creation. That is what it is about. But “40” has to do with oppression, with the old life. The life in the old creation. And just as the old creation is pregnant, so the number 40 is also connected with pregnancy. That is why pregnancy lasts 40 weeks.

If we go even more precisely, we come to “276.” That is even more difficult. The number 276 appears only once in the Bible, in Acts 28. There, for a strange reason, we are told that Paul was in the ship with 276 people, they suffered shipwreck, but they were all saved. It is very difficult to explain quickly, but those who were with Paul in the ship are obviously “members of the Church,” who together with Paul form part of the Body of Christ. That ship is obviously not merely “under Jesus’ care”; the ship is Christ, who floats on the waters just as He once walked on them. So the ship is the Body of Christ. We are in it, and it is measured with the number 276. It is that which was born out of Israel — namely the Church.

It is that which in Revelation 12 was born from the woman: the Son, the male child, who would rule all the nations (the peoples, the waters) with a rod of iron. We are those 276 with Paul in the boat. You meet 276 again in Scripture, though it is not in the concordance. 276 is the numerical value of the wonder tree in Jonah. It is the “kikayon”: 100 (ki), 100 (ka), yon (= 6-50). Between the k’s there is a “yod.” Kikayon is therefore 110-110-6-50 = 276. “Ki” means “birth” and “ka” therefore means twice born — that is, rebirth by the Holy Spirit. The wonder tree is a picture of the cross or the Tree of Life. That wonder tree with Jonah (the kikayon) is here a type of the Church — a tree brought forth by Christ. The tree is of course Christ Himself, that is, the Body of Christ. Jonah shelters under it. Suddenly the tree seems to be gone again — that is obviously the “taking up of the Church.”

We were speaking about the principle “male-female.” The male must come into the female and there die in order to bear fruit. We find that principle expressed generally in creation and in reproduction. The two incline towards each other. We then call that love. Male and female come together. The male comes into the female. The female encompasses the male, and from that fruit comes forth.

> Jeremiah 31:22
> “…for the LORD hath created a new thing in the earth, A woman shall compass a man.”

In Scripture the woman is at any rate Israel, and much more besides. The woman also serves as the model for the entire earth, for the earth is female. The woman is a type of the world as such (of the visible, outward, seen world). That is why the woman attaches great importance to outward things and to outward appearance, for that is her nature. She is a picture of it; she actually is that. The woman is a picture of Israel, and Israel is called “the wife of the LORD” — the wife of Jehovah.The remarkable thing is that Israel, as a people, has a remarkable history of unfaithfulness to her Husband, of adultery. It is called whoredom. Israel is therefore also indicated by the type of Jezebel, the idolatrous queen and wife of Ahab. Jezebel is even mentioned in Revelation. “Jezebel” means “maiden,” that is, “untouched,” “without communion.” That is why she is a type of Israel, because Israel in reality never had, nor wanted to have, communion with the Lord. Israel never wanted to receive the Lord in her midst (in the temple, in Jerusalem). Therefore Israel remained unfruitful and would not encompass the Lord under the Old Covenant. That is why in Jeremiah 31 a new covenant is announced, and with it also a “new marriage.”

> Jeremiah 31:21-22
> “Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.”

It is clear what the daughter is turning away from: communion with her Husband. The woman shall compass the man. Immediately afterwards comes the announcement of a new covenant and a new marriage between the Lord and Israel. In that marriage Israel will remain faithful, because then Israel will have become a new creation (born again). Then Israel will truly compass her Husband, and then the Lord will appear in the midst of Israel.

You see how pregnant with meaning the expression is, and how it therefore carries many layers. Of Jerusalem it is said that she is the heart of the earth, the centre of the earth — not only of Israel, but of the whole world. Just as Israel will compass and receive her Husband in Jerusalem, so the world will receive the Lord in Jerusalem. When the male Seed fell into the earth and died, that happened in Jerusalem. There also the birth of a new creation took place, at the death and resurrection of the Lord Jesus. The Grain of Wheat that falls into the earth and dies is at the same time the Seed of the Man and the Woman! That is the whole story.

That future communion between the Lord and Israel will be a true, loving communion. That is the result of the New Covenant coming into operation on the basis of rebirth.

is much to say about reproduction. For example, about bees or about the spider. The spider has eight legs. Eight is a picture of death and resurrection. We know the “cross spider” — so called because it carries a cross on its back. It is a picture of Christ. Many people find these creatures gruesome and shrink back from them. Most people run away when you start speaking about Christ. They do not want Him; they find Him gruesome.

The large tarantulas are hairy and poisonous spiders. That is not true of all kinds. I once saw photographs of a very large female spider, and on top of her — because it was mating time — a very small male spider. A very large female and a very tiny male. The only thing the male is allowed to do is fertilise the female. The strange thing is that the female carried the male around on her back for a while, like a burden. Eventually, after she had been fertilised, the female bit the male to death. The male is a burden to the female. The female regards him as a burden and, after fertilisation, he is in any case killed.

The same thing happens with bees. The male bee serves only (if you speak in terms of usefulness and causal thinking…) for reproduction. No one explains why there are so many male bees, for one would be enough. After fertilisation the male bees serve no further purpose and are therefore killed. They are sacrificed. Why? It is the relationship between Israel and Christ, and between creation and Christ. That is a parallel, an analogy. We mention Israel because we can so easily find it back in Scripture. But Israel herself is of course a picture of the whole creation as such. For when the Lord came to Israel, Israel regarded Him as a burden, and in reality they wanted no communion with Him. Yet the Seed was planted, against her will. She did not want it, because it was a burden to her, but it happened anyway. The Seed did bring forth fruit, but it cost the life of the Man and the Begetter. For the Seed must fall into the earth (not merely be laid) and die in order to bear fruit.

That spiders and bees do it this way reflects the work of the Creator. That is how it goes, and it is gruesome. It was also gruesome what had to happen to Christ. The sacrifice that had to be made! We tell beautiful stories about the sacrificial service and its meaning and how wonderful it was, but it was gruesome. It was “a sweet savour unto the LORD,” but if you ask me, it stank. Burning flesh and streams of blood simply poured out on the ground. We make a lovely model of the tabernacle, but in reality it stank and there were thick clouds of greasy smoke. I think you could hardly breathe, and everything was smeared with blood. That was what it was like — yet beneath all of that was indeed the new creation. That was the gold, and that is ultimately what it is all about. The new creation came into being through that gruesome sacrifice offered by the Man.

The falling into the earth and dying of the Grain of Wheat has its counterpart (antitype) in the Person of Christ, who fell into the earth and died. That refers to His incarnation; that was His humiliation (His fall). He came to the earth and to His own (John 1:11) — that is, to the woman Israel. Israel did not receive Him, but He did die. The Seed most certainly fell, and it brought forth fruit. That is a most remarkable thing.

A peculiar characteristic of creation is that practically everything that happens revolves around one thing only: reproduction.

Freud, the Jew, was not so far wrong when he said that ultimately everything is about reproduction and that all drives are ultimately sexual drives. That is what his theory came down to. That is also what creation is about. There is a very simple reason for it: this whole creation, this whole world as it exists today, has no other purpose than to bring forth a new

creation. This world exists so that new life may be brought forth. That Seed has already been planted in this world. It has fallen into the earth and died. That is why Paul says that the whole creation groans and travails in pain together, waiting for the manifestation of the sons of God (Romans 8:18-24). That is mentioned in connection with the redemption (a double meaning) of our body. It waits for the “redemption” of the creation. That is the birth, the manifestation of the new life that is now developing inside the old creation.

Very well known in the Bible is the picture of “new wine in old bottles” and of “the water that is turned into wine” (Luke 5:37; John 2). There you have the whole story together: man and woman, a wedding and a bridegroom, old and new life, vessels made of clay. All the things we have already mentioned, for in creation only one thing matters: how the new creation comes into being. “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Romans 8:18). The sufferings of this present world in Romans 8 are the expression of the pregnancy of this present world. Why does this world suffer so much and is it in such pain? Why does this world behave so strangely? Just as pregnant women sometimes do. Why does it behave so inexplicably? Because the creation is “pregnant.” Everything that happens in nature, moment by moment, has to do with reproduction, and therefore with death and resurrection.

When you look outside you see death. Everything that lives in nature is at this moment in the process of dying. The leaf falls and withers (plant world) and the animals prepare for winter. Some animal species have long since disappeared from the Netherlands. They have migrated. They are dead, for they are no longer with us, or as good as dead. Some species go into hibernation. You do not see those animals either. That hibernation is also a kind of death, and after a time — next year, that is, after three days — everything comes to life again. Death and resurrection — that is what nature is constantly busy with. As soon as that new life develops, it begins to reproduce. The birds return, build nests, and reproduce. When the little birds are big and strong, they disappear again. Why do they actually come here? So that we should see that all things in this world exist in order to reproduce and then disappear.

The first command God gave Adam was: “Be fruitful and multiply, and replenish the earth.” Because Adam did indeed carry out that command, he has an Heir, who is Christ, the Son of Adam! People say, “Adam failed. He did not carry out that command and did not subdue the earth. He did not rule over the earth, for he sinned. He did everything wrong.” What he did right was to reproduce. For through that the Son of Adam, the Son of Man, was born — He who would do what Adam had not yet done or could not yet do. For that is of course how it is. Christ is the Heir of Adam. Now you see that reproduction in all possible ways plays a very important role in the whole history of salvation. That is why we wait for the revelation or the appearing of the new creation that already exists. We do not see it, for it is “hidden in the mother’s womb” (that is what it amounts to). That new creation will be manifested, and our new life that has been planted in us personally will be manifested when the “mother” dies. That is me — my

old man. That visible old man is female. When that old man dies, it falls away as it were, and then the new life that is inside it becomes manifest. Then the point of the grain of wheat is removed. That is circumcision, for the old man is taken away and the new, the eternal, creation is made manifest.

I want to mention one more thing that I skipped earlier in connection with the shape of the grain of wheat. Like most seeds, the grain of wheat has the shape in which one point runs out into the other point. We also know fruits that have a different shape. They run from a point into a rounding. That shape from point to point is in essence also the basic form of the Hebrew alphabet — that is, of the “square script” as it appears in the Bible. The basic form is a point that divides and then runs out again into a point. The Hebrew “yod” is the basic form in which the final point disappears and it runs out into a rounding. We know that at any rate in the shape of an almond. We call that almond-shaped. Rounded on one side and running out into a point on the other. We say of eyes that they are almond-shaped. It all depends on how precisely we look, for it is from point to point. In some more than in others; that depends a bit on where we come from.

That almond actually appears in Scripture too — a fruit with a beginning and no clear end. It is a beautiful shape: a point on one side and rounded on the other. It is a type of the new creation, and not only that. The word for “almond” as it occurs in Scripture means something like “to watch” or “to wake up,” that is, “to awaken.” People say the tree is so called because it is the first of all trees, at least in Palestine, to come into blossom. That is of course also true, but that is not why it bears that particular name. It is the other way round. “In the beginning was the Word.” First there was the name, and in accordance with the Word the almond tree was planted and created, and that tree behaves in a way worthy of its name. First came the name, then man. First came Adam, then we came. That is how it goes. The name of the almond tree means “to awaken,” and because it received that name, the tree behaves accordingly. It is the first tree that blossoms very early in spring and wears a white crown. The blossoming of the almond tree is also mentioned in Ecclesiastes 12. The blossoming almond tree is the picture of the ageing man who has become completely grey. The almond tree blossoms white, actually silver-coloured. That tree blossoms in spring, when nature is still “sleeping” (dead). The almond therefore stands for being born again, for the beginning, the firstfruits of the new creation, and that is why the almond tree is the first tree to blossom in spring. That is the only reason.

We also know the almond tree in a golden form. The almond tree stood in the temple, even in the tabernacle in the middle of the wilderness. A golden almond tree is the menorah, the golden candlestick. It was a stylised candlestick (almond tree), and the leaves, buds, and flowers of the almond were depicted in that menorah, so that the golden seven-branched candlestick that stood in the tabernacle and in the temple is a representation of the new creation. That golden candlestick was made of one talent of gold (it was one piece; see Exodus 25:31-39).

The almond tree is a type of Christ, who is One! Just like the golden mercy seat of the Ark of the Covenant. However intricately it was made, with cherubs on it, it was made of one piece (Exodus 25). It was a representation of Christ, just as “the LORD thy God is one.” That is why the candlestick is also one piece, perfect. Although there are seven branches on the candlestick (six branches plus the continuous stem) and although there are seven lights on it, it is still one candlestick. The usual division into two is gone. The almond does begin with a division into two, for that is its origin, but it ends with the rounded shape, that is, the shape of eternity. It definitely depicts awakening! That almond tree has to do with restoration, the coming of new life, perfectly white and pure. Hence the white flowers of the almond tree.
That is why the almond tree, or also the menorah or the seven-branched candlestick, has been declared the emblem of the present state of Israel. I find that rather a pity both for Israel and for the almond tree, because it is not correct. It is the emblem of the rebirth of the state of Israel. That is correct; the almond tree is a picture of that. But it must be a real rebirth, that is, a “birth from above,” as Scripture puts it. It has not yet come to that — that Israel is “born from above.” That almond tree must still come, for He will stand on the Mount of Olives in that day. When Christ appears, Israel will also truly be born again. You see how people somehow do know it. They do not understand it, because they do not know Christ and do not want to know Him.

- **Barley**

There is not much difference between wheat and barley, the second fruit mentioned in Deuteronomy 8. The principles that apply to wheat apply equally to barley. When Paul speaks about grains, he says, “wheat, or of some other grain” (1 Corinthians 15:37). It makes little difference to him, for in principle they are all the same, and yet they differ from one another. Barley too is a picture of Christ, for it is the expression of the individual man (the sinner) who must die and rise again, just as Christ, who was made sin for us (2 Corinthians 5:21), had to die and rise again in order to bear fruit. What is pictured in wheat is also expressed in barley. Just as the Bible speaks of wheat and wheat bread, so it also speaks of barley loaves (Judges 7:13; 2 Kings 4:42; John 6:9, 13). You have to ask yourself why it specifies what kind of bread it was, for that is the point. Why not ordinary wheat bread, but barley bread? What does barley represent when we consider the difference between wheat and barley?
It is simple when we start from the Bible. “Barley” in Hebrew is “se’orah” (300-70-200-5). The “5” is the feminine ending. Barley appears many times in the Bible with another meaning. It also occurs as the word “sar,” which means “prince,” “ruler,” or “one who exercises power.” Sarah means “princess,” “female ruler.” The same word, with exactly the same spelling and the same letters, is also written as “se’ir” = “hair of the body” or of a sheep. We say “wool,” but in the Bible it is “hair.”
“Se’ir” is the nickname of Esau, Jacob’s brother. Esau is called Edom because he was red. We also know Mount Seir. Esau is so named because he was hairy. The word for barley is the same as the word for “prince” and

the word for “hair” and for “gate” (“sha’ar”). Hebrew is a rich and intricate language, for the same word is translated by a whole range of Dutch (and English) words. Such a Hebrew word has one basic meaning, but many different applications. The fundamental meaning is “to rule” or “to exercise power,” and “sar” (prince), “se’ir” (hair), and “sha’ar” (gate) are all connected with that.

“Sha’ar” is also translated as “to think” or “to consider,” for a gate has to do with exercising power. The entrance and exit of a city were guarded, and judgment and government sat in the gate. A “porter” or “citizen” is someone who lives inside the gate. The citizen lives in the city with a wall around it. Someone who sits in the gate is someone who exercises authority. Of Lot it is said that “he sat in the gate of Sodom” (Genesis 19:1). Boaz, the kinsman-redeemer, also sat in the gate (Ruth 4:1). Through the government of the city an act of dominion had to be performed.

Then I think of the “gate of Gaza” in which Samson was imprisoned. For Samson cared nothing for that dominion and carried the doors of the gate to Hebron (Judges 16:1-3). It is all prophecy. I cannot even explain it fully here, for then I would have to explain what Hebron means and how it is with that gate. It is all about dominion.

I mention Samson now for quite another reason. You must see how this works, for you always end up where you need to be. I needed Samson because of his hair, but I mention him now in connection with the gate of Gaza. I “drag him in by the hair.” Now you see what his “hair” has to do with that “gate.” Samson is a type of the Lord Jesus, who was indeed the Prince of Israel. Jesus was the “Sar” and He would establish His Kingdom. Instead of that Kingdom being established, Samson carries the gate away and lays it down outside, before Hebron. Hebron is the place where David reigned over only part of Israel. For seven years David reigned from Hebron, which means that the Kingdom was not established at the first coming of Christ, but “the doors of the gate were laid before Hebron.” That is to say, the Kingdom of Christ was established only over a part — “as many as received him, to them gave he power to become the sons of God” (John 1:11-12). Over them a Kingdom is established: a hidden Kingdom. Over part of Israel it was from Hebron. That is at any rate a type of the Church.

The point is that Samson is a type of the Lord Jesus, and Samson’s hair was a type of the power he had. His power or strength lay in his hair. The word for “power” is the same word as the word for “hair.” Samson’s dominion, his power, was in his hair. When his hair was cut off, he lost his power. That is already expressed in the doors of Gaza being laid on a high place before Hebron. A “high place” in Hebrew is “rimmon” — “pomegranate,” the fifth fruit in Deuteronomy 8:8, a type of the Church. Barley is “se’orah.” That therefore means “hair,” “ruler,” or “gate.” Now we can always remember what the difference is between wheat and barley. On a barley grain there is always a hair standing upright. Whereas wheat is merely a “bare grain,” barley is also a picture of man, but then in his capacity as bearer of dominion, as ruler. Who is the Ruler? Christ. Hair is a type of power. Hence 1 Corinthians 11 speaks of “the power that the

woman has on her head.” That is a covering, and if she lays it aside, she should also be shorn, from which it follows that hair indeed represents power. Hair is an expression of power or the “ability” of man. The word “hair” also has to do with “thinking.” Now you know why there is so much hair on your head.
Samson was a mighty man, and that was connected with his hair. His abundant hair was cut off by his wife, who was a harlot. Through that he lost his power. Samson is a type of the Lord Jesus, the King of the Jews, the Son of David, the Son of Man. He was in the house of a “harlot,” namely Israel. Israel was the one who sheared the “hair” of the Lord. There He is not called Samson, but a “Lamb.” “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter” (Isaiah 53:7). That refers to the crucifixion. The cutting of Samson’s hair is the same as shearing a sheep and also the same as the crucifixion of the Lord Jesus, through which He lost His power. He was also officially crucified with the inscription “The King of the Jews” (Mark 15:26). Thus as the ruler (the “sar”) of Israel, but “se’ir” (the hair) was taken away. The prince, the sar, the power, was gone.
All these things are connected. Now you know why sheep are shorn. That is how it should be. People say that if you do not shear a sheep, it will perish in its own wool. That may be somewhat exaggerated, but perhaps helpers are needed to shear the sheep. Sheep are needy creatures. They must be cared for. People must lead them to the place where they can find food, which they apparently cannot do themselves. When everything goes according to the rules, and therefore also according to nature, a shepherd walks with the flock. That shepherd goes to the place where food for the sheep can be found, and the sheep follow the shepherd. The essence of sheep is therefore that they follow the shepherd. Some sheep knew the way so well that they walked the same route and the shepherd hobbled behind, but that is not how it should be. That was on the way back to the sheepfold, of course, but when going out to the green pastures the shepherd should go in front and the sheep should follow the shepherd. Do they then also look at him? No, they listen to his voice. “My sheep hear my voice… and they follow me” (John 10:27). For faith comes by hearing, and hearing by the word of God (Romans 10:17).
Those sheep are a type of Israel and thereby of humanity as such. Actually they are a type of believers (the redeemed people from Egypt). I mean it now in all its possible applications. They are to follow the Good Shepherd. That is Christ. David, the king of Israel, was the shepherd and Israel was the flock. It is all perfectly natural when we simply follow the lines of thought. The flock is to follow the Shepherd, but the Shepherd Himself is actually part of the flock. Just as with a herd of cattle a bull goes in front, so with a flock of sheep the shepherd goes in front. The sheep follow Him. He who was the first among His people, the rightful Heir to the throne, the Sheep par excellence, with much hair, with power among Israel, was the One who was shorn and thereby lost His power. That story is expressed in the history of Samson.
In the name Samson you search in vain for explanations in the usual sense. It means “divided name.” “Sim” or “shem” means “name” and

“son” means “divided,” so that the appearing of the Lord in this world was also interrupted, divided into parts. The history of Samson is the history of Christ at His first coming (in His humiliation). The other half is still to come; you no longer find that in Samson, but in the glorified Christ. The history of Samson ends with his death, in which he defeated the enemy. That was only half, and therefore the meaning of the name Samson is “the divided name.” The “making whole,” the “sanctifying of the name” of the Lord, is the bringing together of the first and second coming of Christ (the connection). It is joining “the sufferings of Christ, and the glory that should follow” (1 Peter 1:11). That is the “sanctifying” or “making whole” of the Name of the Lord. We even do that chronologically today, for we live in a time that connects the first and the second coming. It has everything to do with us.This Samson is called a Nazarite, or Nazirite, or Nazarene. People say a Nazarene is someone who comes from Nazareth. It is about Christ, for He came from Nazareth and He made certain vows to the Lord. It comes from the expression “nazir” or “naz.” “Se’ir” is “sar.” That is the same as the English word “sir” or the Dutch “sire,” used for a prince. “Nazir” means “the sent prince.” A Nazarene is “a sent prince.” Also the Nazarene is “a sent prince.” “Can any good thing come out of Nazareth?” Yes — the Sent Prince! Samson, the Nazarite, the only one the Scripture knows, that Samson, the sent prince, was therefore a type of Christ. This sent prince was rejected and His hair (sar-se’ir) was cut off and He lost His kingship. Then you see what barley is a type of. Barley is the individual man as King, and is therefore a type of Christ as King, who exercises dominion. Everything that is “hair” in Scripture is “exercising dominion.” Do you know the switch trick of Jacob and Esau? Of “se’ir,” the hairy one. Esau was the first and he was called Edom because, humanly speaking, he was Adam. Adam died and Adam had an heir, as the prince over the earth and over all the nations. That heir was Seth. Then came Enos, Kenan, and so on, and Abraham, who was also an heir of Adam. That throne passed to Isaac, then to Esau or Edom or Adam or Odem. “Odem” means “ruby.” Adam is red, Edom is red, and ruby is red. The ruby represents the birthright. Actually the first, the heir to the throne. Adam is red and the ruby is a type of Adam as the rightful one on the throne. That is why the firstborn of Jacob is called “Reuben” or “Ruby.” Only it went a little differently, for Reuben did not receive the birthright and Esau or Edom (the Hebrew word for ruby) did not receive it either. Adam himself actually did not, for Adam is called “the first Adam” and he had to make way for the Second Adam (the Last Adam), namely Christ (1 Corinthians 15:45). Esau did not receive the birthright. He was indeed the firstborn, but afterwards he was not. Something went wrong with his hair. Where did that actually go? Isaac would also have liked to know. A kid of the goats was slain. That is again a type of Christ. The skin of that kid was bound on Jacob’s arms. When Isaac listened, he heard the truth. Faith comes by hearing. The truth comes by hearing. You must listen and receive the Word, and then you know. When Isaac listened, he heard Jacob, but he wanted to feel him to be sure. Hearing was not enough. He was blind and said, “Let me feel!” What did he feel? He said, “I believe it is still Esau, for he is so hairy.” But it was the kid of the goats. On the basis of the skin of

the kid he pronounces the blessing. The birthright he passes on to Jacob at that moment. Lawful or not, it is a matter of how we look at it. We must at any rate know that the birthright in this way passed to Christ and thereby also to us. For we had no power by nature. We had long since forfeited it. We are “a church of firstfruits,” because we are clothed with Christ, with His covering (body, fleece).
The nations of the earth have always known it. There is a very old myth or legend about the Argonauts, led by Jason (Jesus). Those names are Greek corruptions of Joshua. They went to conquer the Golden Fleece, the golden sheepskin, from the three-headed serpent. That happened, according to the stories. That is typology, for that “golden fleece” is the “eternal glorified garment of the Lamb standing as slain.” With that garment we — Christians — have been clothed. That power, that “hair,” we have received. That is one of the reasons why humanity clothes itself in the garment of another. Man has done that from of old. He originally clothed himself with the garment of a fig tree (the fourth fruit), with fig leaves. The Lord, however, says: “I have a better garment. You do not need to provide for your own clothing. You can receive a garment from Me.” He slew a lamb and clothed man in a sheepskin, in animal skins, in the garment of another (the lamb). That is a pointer to the Sacrifice of Christ, through which we would be clothed with His garment, His fleece. The remarkable thing is that you can shear a sheep, but its “hair,” its wool, grows back again. You can die, but there is a resurrection. It must first disappear to make room for something new. Then it appears that the new wool of that lamb is golden. A golden fleece, and from that you must knit clothing. You should see what Scripture says about woollen clothing and about linen clothing. For example, in connection with the priests. Wool symbolises the old creation and linen the New Creation (the new garment). Clothing plays an important role in Scripture anyway, because in one way or another it is a representation of creation, whether the old or the new.
In Ezekiel 16:10 the Lord speaks about Israel:
“I clothed thee also with broidered work, and shod thee with badgers’ skin, and I girded thee about with fine linen, and I covered thee with silk.” Silk was the uppermost garment worn. Both linen and silk are a picture of rebirth, of new life.In the Bible we know two materials from which clothing is made. Wool, a natural covering (fleece of sheep), that is to say, man clothes himself in a natural garment, albeit one taken from another. The intention is that the woollen, or natural, garment is put off and replaced by a linen garment. The process of preparing linen is a picture of rebirth, of resurrection. It begins with flax. That is reaped and thrown into the ditch, where it lies for months rotting and stinking. Through the rotting or fermenting process something that does not belong must be “loosened.” Then the flax is taken out of the ditch (with an unbearable stench), “heckled,” combed, so that what is not needed disappears. What remains is spun into threads and thus you get linen. It is a garment that comes into being through judgment and is therefore a picture of the new creation, which comes into being through or out of judgment. The old disappears and the new appears.

- **The Vine**

Now we come to the third fruit, and that is the vine — a fantastic fruit! There is so much that can be said about it! I have an acquaintance who knows about wine. It is an enormous culture; a separate subject. There are so many aspects to it, because it is such a complicated thing. It differs for all kinds of wines. One vine is made this way and another that way. I listened to the explanation and thought, yes, that is how it is and that means that. But I have forgotten how it was. I have, however, remembered what the vine is a picture of. Christ said, “I am the true vine” (John 15:1). That means there is also another vine — one that is less true. The True Vine is the ultimate vine, the Highest. That other vine is Israel. In Isaiah and also in the Gospels you find a parable about a vineyard.

> Isaiah 5:1-2, 7
> “Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. … For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.”

This is a picture of Israel, says verse 7. The wine harvest goes wrong. The vine does not produce, and the vineyard yields no return at all. It must have been clear to Israel that the vine was a type of Israel. But the lovely thing is that this also brings comfort in the message of the Lord Jesus when He says, “I am the true vine” (John 15:1). Where it concerns fruit from the vineyard, we look to the True Vine, and that is ultimately not Israel but Christ Himself, who brings forth wine. He brings forth grapes. Those grapes grow on branches that abide in Him. The grapes are harvested, put into the winepress, trodden with bare feet, and then we get grape juice. All kinds of things are done with it, and then it is shut up in barrels — oak barrels. Why oak? No one really knows why. It is supposed to taste better. I would say that too if I did not know better. But it is so because it is tradition. And it really should be so, for that grape juice, which is turned into wine, is nothing other than a new nature coming forth out of the old nature. Or, as it can also be said: a new creation coming into being out of the Word of God. For wine is the new creation.

Must (young wine) is mentioned many times in the Bible. There are also many different words translated as “wine” or “vine.” In the KJV they are rendered variously as “young wine,” “new wine,” or “must.” This is because in the original text they are different words, and the interesting thing is that in this way the many-sidedness and the many aspects of wine are expressed. Wine therefore represents the richness of the new creation and the different sides that belong to it.

Must comes from the Moselle region. At the first harvest you can drink must. That is the beginning of the wine harvest, and they even sell it. That

must remains good for only three days. That is exactly as it should be. It is unimaginable how that works and why they do it that way.
What comes into being in this whole process and in those barrels is new creation — rebirth, therefore. As has already been said, rebirth is expressed by an acorn and thus by an oak tree. When wine is to be produced, it happens in oak barrels. It cannot be otherwise. Those oak barrels in which the wine must mature are then laid in cellars, in the dark. That cellar is a picture of the grave. Does it really matter for the wine in that barrel whether it stands in a dark cellar or on a light attic? So it seems it must be. Why? Because of the typology! It is about death and resurrection. It must be humbled. It must go into darkness. It must be shut up in prison. But that oak wood is the guarantee, for the Hebrew word for “oak” is also translated “oath.” The Lord swore that oath to Abraham. Where did Abraham live? Under “the oaks of Mamre” (Genesis 13:18). Another place is also mentioned under oak trees. It was always under oak trees. From that you can again conclude that the oak tree is a picture of the covenant with Abraham — of the oath and of circumcision.
Hence (so refined is the typology) the vine as the third fruit is also a type of the covenant with Abraham, for that is the covenant on which the “third dispensation of promise” is based. In the dispensational scheme I use, the first dispensation is that of Adam: the “dispensation of conscience.” The second is the “dispensation of human government.” The third is the “dispensation of promise,” beginning with Abraham. By saying that, I have also indicated that these seven fruits are a type of the seven dispensations. Wheat is a type of the individual man — man as a single person who must die (the descendant of Adam, the sinner). Barley is a type of man who bears rule. That is why it is a picture of the second dispensation, that of human government — humanity divided into nations. With the vine I have arrived alongside the oak tree at Abraham. The covenant with Abraham is “the covenant of promise” and the basis of the new covenant, the everlasting covenant.
That is why the vine brings forth wine, alcohol — something spiritual, spirit (spirited drink). Wine is a type of the New Creation, of the Holy Spirit. That is why wine stands on the table of the Lord’s Supper beside the unleavened bread. The wine is the blood, that is, the life of the New Covenant. That is based on the covenant with Abraham. The covenant with Abraham was a two-fold covenant. It had a double application. In the first place it applied to Abraham and his seed. That has to do with Israel, with God’s earthly people. At the same time it applies to God’s heavenly people, namely the Church. Of us too it is said that we are sons of Abraham and that we share in his promise (Galatians 3 and 4). One application is in connection with the earth and the other in connection with heaven.
What is the double aspect of the vine? Oh, a great deal. For in the first place two kinds of fruit grow on it: white and red grapes. Now I must say that I do not distinguish the colours very well, but they are really called that. White grapes and red grapes. White is the colour of heaven and red is a picture of the earth, the natural man. Adam, after all, means red. So the red grape applies to the covenant with Abraham and thus to Israel.

The white grape is the application of the covenant with Abraham to the Church. The interesting thing now is that we no longer pay attention to the colour of the grapes. We throw them all together and from the same grapes we make white or red wine. It makes no difference. The colour of the wine does not depend on the colour of the grapes. I once thought it did. The colour of the wine depends on whether during the process the skins of the grapes are taken out or left in. Eventually the skins are of course always removed. If the skin is left in, the wine becomes red. If the skin is taken out, the wine becomes white. Naturally, for the skin is of course a picture of the human body, the old man, the covering. As soon as that plays a role, we get “red” — man on earth, Adam!
The earthly application is the red grapes or the red wine. When we apply it to the Church, the old man plays no role. Then the body is taken away or changed (in any case). Without the skin we therefore get white wine. Two colours of grapes, two colours of wine. Moreover, the vine is by definition a dual, because the Hebrew word for wine is “yayim.” Usually people say “yayin” with a “nun” at the end. I keep to the official “yayim.” The ending “ayim” stands for a dual or double. The very name of wine is therefore already an indication of duality.
The drinking of wine also has a double effect. You begin to see double. Indeed, but that is not even what I meant. What should you do with strong drink? It is in the Bible. You should give it to those who are perishing. That is what Scripture says. I have never seen it hanging on any wall, not even in a pub, but that is of course because I never go there. To king Lemuel it is said:

> Proverbs 31:4-5
> “It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.”

That means they must not become drunk, for then they forget everything. Then they cannot judge matters properly, for everyone knows that if you have had too much to drink you can no longer judge things rightly. People react too late and usually wrongly. You see things dancing somewhere else than where they are, and you see things in the wrong proportions (crooked). Proverbs says the king must not drink wine, otherwise he cannot judge things properly: “lest they forget the law!” He must not forget what is established. When you are drunk you of course forget “what is established,” for everything is moving. To whom then should you give that drink? The answer is:

> Proverbs 31:6-7
> “Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts; Let him drink, and forget his poverty, and remember his misery no more.”

So Scripture says: If someone is in the pit (has difficulties, is perishing), give him strong drink. “Perishing” does not mean what we usually understand by it. It means he has lost his way. He is going, but he is losing himself; he is off the path. That is what “perishing” means throughout the Bible. So those who have lost the way, who are in misery and no longer know what to do — to them you must give strong drink. So that, for

example, he no longer has knowledge of “his poverty.” That poverty of course remains, as does “his misery,” but through strong drink the intention is that it no longer weighs so heavily upon him. We say, “He seeks oblivion in drink.” That is exactly what is stated here in Scripture. It must happen!

Why is it here like this? In the first place because that is how it works in the practice of ordinary everyday life. When people are in difficulties and cannot process something, they often reach for the bottle (people condemn that). Why is it in Scripture? Simply because of the spiritual meaning.

You understand little of Proverbs if you do not know the typology. It is all typological language. It is all figurative: the fig tree, the wheat, the barley, and the vine. They all appear in the book of Proverbs and of course many more things of that kind. All in their figurative meaning, for Solomon understood that. He was the wisest man who ever lived on earth, apart from the Lord Jesus, the true Solomon, the true Prince of Peace.

Why should strong drink be given to him who is perishing? Because strong drink, including wine, is a picture of the new creation, of the new nature, the New Covenant. We are in Christ a new creation. We have “been made partakers of the Holy Ghost” (Hebrews 6:4). We have received that Spirit, of which wine is a picture. Is the result that we have less trouble and care, or that we can find the way better in life? No, that is not true in that sense. Trouble and care are not taken away from us, but we forget them! Why? Because for a drunken man they are of no importance at all. That is it. He cannot fix his thoughts on them. He would like to, but he cannot. In any case he does not fix his thoughts on material, earthly things. That is what it is about here. That is why wine appears everywhere in the Bible where the new creation is mentioned. For example, in the story of the good Samaritan. He treated the wounds with oil and wine. Because wine (through the alcohol in it) has a disinfecting effect, people say. Yes, of course the Holy Spirit disinfects. The Holy Spirit removes uncleanness from life, naturally. But in general it happens like this because it is a picture of the Holy Spirit and of the new creation.

Wine was also on the Passover table. It belonged with the Passover lamb that was slain. The Passover lamb represented what would happen with the life, the body, and the blood under the Old Covenant. What happened to the Passover lamb? It is gone! The Passover meal has become incomplete. It is no longer even called a meal. The Passover lamb is gone and what is left? Unleavened bread and wine. When the Passover lamb disappears (the last time the Passover lamb was eaten), the Lord Jesus takes the bread of the Passover meal (unleavened bread therefore) and He says to His disciples, “This is My Body.” The bread is a type of His Body. That seems perfectly natural to me. We sometimes say, “It is My Body which is broken for you.” In the King James it says “broken” in italics, for it reads: “This is My Body for you.” That concerns the Body of the New Covenant, just as the wine is a picture of the New Life, namely the blood of the New Covenant, “my blood of the new testament” (Matthew 26:28). So the Bread (“lechem”) is the Body under the New Covenant. Not the

body of Jesus that was “broken,” but the Body of Christ, which is One. It is one Bread, one Mercy Seat, one Almond Tree, one Talent, and so on.
For we who have eaten of that Bread are all “partakers of that one bread” (1 Corinthians 10:17). It is not broken; it is One. One Bread, One Body under the New Covenant, and so is the wine that stood beside it. The wine of the Passover meal formerly stood beside the Passover lamb on the table. Of the wine it is said: “This is the blood, that is, the life of the New Covenant.” That is the same. Look up the word “blood” in a concordance. What is the life of the New Covenant? That is the Holy Spirit and that is Christ! Spirit is life. What formerly stood on the Passover table and whose meaning no one knew is revealed by the Lord Jesus during the last time the Passover lamb lay on the table. After that the Passover lamb was gone. We no longer know the Passover lamb, for it is old. That is the old covenant. That was the body of the old covenant. It has been killed and taken away. What we know is not the old life but the new life. We know not leavened bread but unleavened. We know not water or grape juice but wine, and that is the wonder of John 2. Water was turned into wine. What it is about is that the old has made way for the new. Then we are back at resurrection and rebirth. This time expressed in wine. Is that not wonderful?
Then we get passages such as: “I am the true vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit” (John 15:5). We are connected with that Vine, for what we have received in Christ also comes forth from us. If we say we have received water, then that water in us becomes a fountain, “springing up into everlasting life” (John 4:14). It is passed on and it comes forth again. So it is with that wine too. “He that abideth in me… bringeth forth much fruit.” What we produce is again Wine. New Life, therefore, that is developed in us but whose origin is in the Vine.

- **The Fig Tree**

The vine is a climbing plant, but it does not do that by itself. You thought nature was perfect? Forget it. Nature is not perfect at all. It needs help. Adam had to rule over creation for a reason. He had to lead the affair. He had, for example, to shear sheep and bake bread and moreover see to it that the vine could climb on something, because it is a climbing plant that lacks strength. The vine has no firmness of its own. It must borrow that from somewhere. What does the vine climb on? In the Bible there is only one answer. According to the system it climbs on the fig tree. That is the fourth fruit of Deuteronomy 8:8.
Scripture speaks of a parable of a certain man who had a fig tree planted in his vineyard (Luke 13:6). Why does one plant a fig tree in a vineyard? Simply because the fig tree grows nice and tall and has leaves at the top. The lower branches are perfectly suitable for training a vine against. In that way you kill two birds with one stone. You let the vine climb against the fig tree. In nature climbing plants always climb up trees, like honeysuckle in the wood. That fig tree is planted in the vineyard. That is the order. People say, “That is wrong. You must first plant fig trees and

then you can set the vines against them.” With the Lord it is the other way round. There is first a vineyard and then a fig tree is planted in it. The fig tree is then expected to bear fruit. After two years it still bore no fruit. Then it was allowed to stand one more year, up to the third year. Look that up. We had first the vineyard, then the fig tree. First there was the covenant with Abraham and then came the law (the covenant with Moses). Since through the law and the covenant with Moses the state of Israel was founded (a nation was formed), the fig tree as the fourth fruit is a type of the fourth dispensation and therefore a picture of the state of Israel on earth. The fig tree is not only expected to bear figs but also to support the vine.

In Luke 13 the fig tree bears no fruit. It withers on the spot at a certain moment. I mention only a few events on the last day of the 69th week of Daniel. The fig tree withers, but it remains standing. That is because of the vine. It does not say so, I know, but it is a perfectly natural line of thought, is it not? Those vines remain. I read that in Galatians 3, where it says that the law (the fig tree) came 430 years after “the vine,” after the promise to Abraham. Paul argues there that the fruit is ultimately not brought forth by the fig tree but by the vine. Not by the law but by the promise. Salvation is not by the law but by the promise to Abraham. The apostle Paul says that the promise to Abraham (the vine) was there much earlier than the fig tree — 430 years earlier. That is why the vine simply continued to exist and had the older rights. The vine was first and then came the law under Israel, but that did not mean that the covenant with Abraham was no longer valid. The promise remained valid and had older rights. The fig tree had the function of supporting the vine.

What does the vine say? What must we say of the covenant of promise made with Abraham? That it is a covenant of grace. The law was not grace. In the time of the law grace still applied. For everyone who believes is counted righteous. Abraham believed God and it was counted to him for righteousness (Romans 4:3). That is the vine. A covenant of grace. Later came the law, says Paul, but nothing changed regarding grace. That remained so, even if you lived a hundred times under the law. If you believed in the Lord Jesus, you were saved. That is what the Lord Jesus preached. He preached grace under the law and rightly so. Not on the basis of the law but on the basis of the covenant with Abraham. The law has in the meantime disappeared again. The covenant of grace of the promise still exists. The Lord says, “I am the true vine.” Look back to Abraham. Look at the “son of Abraham” (Matthew 1:1). Look at the True Vine, namely Christ. Whoever abides in Him bears much fruit!

The Fig Tree

The fig tree therefore had the function of supporting and carrying the vine. Of the fig tree it must be said that it represents the state of Israel. That is why it actually has to do with all earthly things. It really has to do with earthly fertility. It has already been pointed out more than once that the fig, because of its shape and characteristics, evokes associations with reproduction. The fig is full of seed. In Hebrew the fig and the fig tree are exactly the same; they have to do with reproduction. We already knew that, of course, for man clothed himself with fig leaves because these

things belong together. It has to do with earthly fertility. Of Israel it is said that it would be a people (a seed) “as the sand which is upon the sea shore; and as the stars of the heaven” (Genesis 22:17). It would be numerous, for that is the principle of the fig tree: “Be fruitful, and multiply” (Genesis 9:7).

If you look up the word “fig tree” in a concordance, you come, among other places, to Jericho (Luke 19). A rich man, who “had become much,” climbed into a fig tree. Zacchaeus wanted to see the Lord, but he could not see Him; the Lord saw him in that tree whose leaves serve “for a covering.” People clothed themselves with them, and Zacchaeus sat in the fig tree, for with more leaves he could not clothe himself, and with more he could not cover himself. The chance of seeing the Lord from that fig tree was nil. The fig tree has a large, broad crown with big leaves. At best you could look down to see something. The lower part has bare branches, for that is where the vine climbs against it.

The remarkable thing is that Zacchaeus knew where the Lord would pass by. He went ahead along the road the Lord had to take. He was apparently informed about that. There was a fig tree along the road the Lord would go. That is also true, for there is also a Jewish state along the road the Lord would go. In the history of salvation we find the history of the Jewish state. Zacchaeus (his name means “the pure”) climbed into the fig tree, for he wanted to see the Lord! But that is so difficult. The Lord simply walked past, stopped, and looked up. The same day, or a day later, He did the same thing a few kilometres further on. That was no longer in Jericho, but on the Mount of Olives. The olive is the sixth fruit. He looked through the trees and said, “No, no fruit grows there.”

What did the Lord say to Zacchaeus the tax collector? “Man, what great faith you have, that you sit in a fig tree, for you have completely understood the typology”? Not at all. He said, “Come down, for you do not belong there.” That has to do with the fertility of the visible world. The fig tree is a picture of that. Now I must immediately say that the fertility of this visible world certainly finds its origin in Christ, but there it comes to an end. That is Christ in relation to the old creation, which is being terminated. The Lord says, “Come out of that fig tree, for I must be in your house (inside).” Not in public, out here, but in the house with the door shut. What happened in the house we also do not know. One thing I do know: the Lord Jesus says, “This day is salvation come to this house, forsomuch as he also is a son of Abraham” (Luke 19:9). That is how the story ends. Was he not a Jew then? Yes he was, but that did not yet make him a “son of Abraham” or an heir of the promise (Galatians 4). You must be a believer, you must be chosen in order to be justified before God. That is why he had to come out of the fig tree. That fig tree is only useful for the vine, for the vine hangs in the fig tree. But he was separate from it, and at a certain moment Zacchaeus was in it. He had to come out, for in essence he had nothing to do with it. He was set apart, for Jesus said, “Come down.” Zacchaeus was drawn out of “earthly striving after development” (which is expressed in the fig tree). He was drawn out of the unbelieving Jewish state, the fig tree.

Paul later said, “Let us go forth therefore unto him without the camp” (Hebrews 13:13). Formerly people went up to Jerusalem. Paul was in effect saying: Come out (out of that fig tree) and have part in the Vine, in the new creation. For strong drink is for those who are perishing. The fig tree does not produce that, but it did have a function in the history of salvation. The history of Israel naturally has a function in the history of salvation, but the fig tree is not the final goal. The fig tree is the fourth and therefore has to do with death; with the cross. The cross is a 4. Our 4 is also a cross with one little leg bent.

- **The Pomegranate**

With the fig tree it stops. Then comes the pomegranate, the fifth fruit. That is why you hardly see anything of the fruit, for a “5” is a little difficult to perceive. Do you remember what Abram later was called? “Abra-ham.” First the “h” was missing. So it is with the fifth fruit, the pomegranate, and with the fifth dispensation. The pomegranate is called “rimmon” in Hebrew. That is translated “high place.” A pomegranate is that which is high. Rimmon is mentioned in connection with the tribe of Benjamin, which is a type of the believing remnant of Israel. The tribe of Benjamin is wiped out, for that is how it goes with the natural man, but when he believes he comes to new life! The tribe of Benjamin is wiped out and yet that tribe received new life again. How did that happen? Because the last remnant of Benjamin sheltered in the rock cleft or cave of Rimmon. A rock cleft on a high place (Judges 20:47). You cannot translate it as “a rock cleft in a pomegranate.” They were therefore the “saints of the high places.” In that sense they were “believers from Israel.” They received “new life,” and so it is with us. We have sheltered in the Rock, which is Christ (1 Corinthians 10). We have received new life and are in the hiding place, in the Rock, and that is a high place. The Psalm says, “He that dwelleth in the secret place of the most High” (Psalm 91:1). That is Rimmon, the high place. Ultimately we are “made us sit together in heavenly places in Christ Jesus” (Ephesians 2:6). In that high place we sit, and that is represented in the pomegranate.

The pomegranate was also worn on the robe of the priest. I never understood that. The pomegranate is therefore the fifth fruit. By definition that is something hidden; that which has to do with the new creation while the new creation has not yet been manifested. The new creation is still hidden. That is why people also do not know what that pomegranate means on the priest’s robe. It is an expression of the Church, of that which is hidden. It hangs at the bottom of the priestly robe.The pomegranate has a simple shape, because it occurs so often in nature. That is also a simple principle that I have actually shown earlier. That is why we not only end up in the area of nature and fruits and so on, but we also end up at the same time with a stone. A pomegranate is round, dark brown, and a little hairy. It has in common with some stones that although it is rough on the outside, its beauty is not on the outside but on the inside. What must happen (I say it ambiguously) is that it must be circumcised. I give the example of a chestnut. We take the chestnut out of the husk, but you would wish you could clean an orange as easily as a chestnut. Exactly all

straight pieces, for that division of the husk is already in it. It bursts open just like that. Just as if someone had made cuts with a knife. The husk is not crumbled away but circumcised, as if a knife had been used; and that, note well, in nature! Usually the fruit falls from the tree and bursts open and then you see the husk lying there as if it has still been cut away, and there is the chestnut. It must be circumcised, the covering must be taken away.

So it is with the pomegranate and with the amethyst and with most precious stones. On the outside they look like an ordinary piece of stone, like a rock, but what you should do is saw them or cut them through. What you see is that that rough stone (that non-precious stone) becomes precious on the inside and even crystallises. There you indeed find the beautiful precious, that is, transparent stone. The more precious, the more transparent. If our gold becomes even more precious than it already is — that is, if our gold becomes a new creation — what does it look like? Like glass (Revelation 21:18). You look through it, because it is even more precious. How does something become transparent? Through the order that reigns in it. Then the molecules all lie neatly in a row. There is order in it. If disorder reigns in those molecules, then it is opaque. Glass is, to a certain extent, exactly the same as sand. Chemically there is not much difference, but the difference lies in the arrangement of the molecules, the order that reigns in it.

When a stone is precious, the molecules lie neatly in a line or according to a certain structure. Then it is transparent. Then it is a “precious stone.” Most precious stones are found inside a stone. You must cleave a stone, for inside it is precious. On the outside there is nothing to see. On my outside there is nothing to see, but on the inside it is precious. The invisible, that is, the inward man, is the born-again man and that is precious. In the old creation there is a new creation. In those old bottles there is new wine. In those old vessels (after the purification of the Jews, in John 2) water had to be put in and it was turned into wine. Formerly there was a dishcloth in it and now it is suddenly wine — that is the difference. That is in direct contrast with the orthodox religion in Israel in those days, for that is called “whited sepulchres” (beautiful on the outside), but inside they are rotten (Matthew 23:27).Then we may look ugly on the outside, it may mean nothing, I am quite aware of that, but what is on the inside is precious. You cannot see that; you must believe it and know about it. It is exactly the same with the pomegranate, for just as the stone is a type of Christ, so is the pomegranate. If you cut a pomegranate through, it proves to consist of a whole collection of little fruits that are arranged inside it, and the colour is in principle purple. Those little fruits have the model of a grain of wheat, but somewhat larger. If you look carefully at the colour of the little fruits it is red and blue. Red and blue together is of course purple. It is not for nothing that I made the drawing and spoke about the stone while doing so. An amethyst looks exactly like that on the inside. It is purple and is a type of Christ, the Mediator. It is the colour of the tabernacle. There we have heavenly blue and scarlet, so blue and red, and in between purple! Blue is heavenly. On the broad side we have scarlet. That is the red of Adam and of Edom, and

of Odem — that is, of man — and in between, between heaven and earth, is the Mediator (that is purple). That is Christ!
The Church is that one pearl that is gathered out of the nations. A pearl is an indivisible thing. A pearl crumbles; you cannot cut into it. Or a pearl is round; one or the other. It must be beautifully round, for that is the picture of eternity. The pearl unites all the colours of the rainbow in itself. Those are all the colours there are; hence mother-of-pearl. That the pearl is round means that it is a type of that one Church, the Body of Christ. The pearl came into being through the suffering of that oyster. There you have the same picture of that ugly outside. That pearl looks just like a stone when you take it out of the water, a bit overgrown and so on, but the pearl is of course not on the outside. But if there is a pearl in it, then that is the result of the suffering of that oyster. All piece by piece typology, all pointing to Christ.
The principle of that ugly outside and the precious inside is the principle that applies in this creation. The precious things are the spiritual and imperishable things. Those are indeed by definition “hidden,” that is, “invisible.” So if there is nothing to see on you, do not worry — that is how it should be, for inside is “the Stone,” the Eternal, which is Christ.
Parables in Matthew 13In Matthew 13 the leaven was compared with the “kingdom of heaven.” I have said that leaven is a type of sin. It is difficult to explain Matthew 13 briefly. It is all typology, not just a little story with a nice moral, but real typology from nature. Typology that exists in nature, and then we are dealing with parables (histories) with a hidden meaning. They are words with a hidden meaning. That is also what is stated at the beginning of Matthew 13, where the disciples ask the Lord Jesus why He speaks in parables. He then says that it is to hide the things. So not to reveal them, but to keep them hidden from the people. Then the question remains: what do they mean? The Lord explains afterwards how that is. That the things are hidden and that they are revealed only to a few has to do with the “dispensation of the mystery.” That is the time in which we live. That fifth dispensation connects the first and the second coming of Christ with each other. The point is that that period in the history of salvation was hidden from of old (that is, in the Old Testament). Now, just before that time begins, the Lord Jesus speaks about that time, and then by parables. Why? Because they were not yet allowed to know it, because it was intended only for those few (those believers, those twelve apostles) to whom the parables are explained. In those parables, which are about the kingdom of heaven, it is explained how that kingdom will develop over a long period of about 2,000 years until the moment the kingdom is manifested on earth. These parables speak of the mysteries of the kingdom of heaven. See Matthew 13:11: “He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven.” The mystery of the kingdom is the kingdom as long as it is hidden. We must not forget that through the death and resurrection of the Lord Jesus He was appointed as King, for He was the King. The next question is: “Where then is the Kingdom?” The Kingdom is hidden; it is not of this world.

The parables speak about the mystery of this Kingdom. That hidden Kingdom is the kingdom of God as it exists today. It is hidden, not because we have not manifested it, but it is hidden because Christ Himself has hidden it. In any case He has also hidden it in the parables. These parables show how that Kingdom will develop during a long period of about 2,000 years.
Then we get eight parables in Matthew 13. The eighth is the parable of the scribe in verse 52. They are divided into 2 × 4; the first four have a negative thrust and the second four a positive one. That is the series that begins with “again.” In verse 44 that is the parable of the treasure. In verse 45 the parable of the pearl. Then again “again” the parable of the net and then finally the parable of the scribe. The first series of four begins with the parable of the Sower. Then three parables that begin with: “Another parable put he forth unto them, saying…” That is how that chapter divides itself. Then come the three parables that begin with “Again” and then one more, namely the parable of the scribe. The first four parables are about what goes wrong with that Kingdom and also with Christianity. In the first place that grain of wheat does not fall on the right place; it goes wrong. The word falls wrongly, for it must be sown everywhere. There are places where it does not come up like that. That is a pity, but that is a negative aspect of that Kingdom. There are simply people who do not want to believe, for whatever reason. That is a negative aspect. The next negative aspect is that, besides the good seed, tares are also sown (“zizania” it is called). It is actually wild wheat that bears no fruit, just as there is also a wild fig tree. That of Zacchaeus, an unfruitful one! Just as there is a wild fig tree, so there is one that bears no fruit, in Romans 11. The strange thing is that most of those fruit trees and plants have an equivalent that bears no fruit. A wild chestnut is also an imitation that produces nothing. It is very interesting to look that up. All those counterparts. Here you have the good and the wrong seed. Wheat and ordinary tares that must grow up together, for it appears that there is also other preaching besides the good preaching of the Kingdom. At the end the matter is separated, and that is why the Lord simply lets it go its way and why so much tares is sown today. It comes up well, mind you! We sow and you should see what comes up. How the Lord blesses it. Yes, but it is tares! That is not the blessing of the Lord, but the working of the evil of a wrong message. Every message has an effect. The word is by definition “power” and “life,” but it is a question of: “Which life?” If you want good life, then you must preach the good Word. Preach and prophesy as we are commanded, just like Ezekiel (Ezekiel 37:7). It is therefore also a negative aspect that a wrong message is preached. But nothing is done about it. The thrust of the parable is that it all grows up together and at the end at the harvest it is only then sorted; then the tares are separated from the wheat. It is too dangerous to root out the tares, for you run the risk of rooting out the wheat with it and that cannot be the intention. So if you notice that a wrong message is being preached somewhere, well, set the good one against it. That is all. Not to fight something negatively, but to set the positive opposite it. That is the only fight there is. Moreover we do not do that out of fighting, but because of the fruit it produces.

We preach the Truth not to fight the lie. We preach the Truth as being the only remedy against the lie. That is true. We are not against something; we are for something. We approach these things positively.
A following parable is then that of the mustard seed. That also has a negative thrust. A mustard seed is in itself good, for it is a type of faith. If from that mustard seed no normal mustard shrub grows, as it should be, but a tree, then we are completely wrong, of course. Then it is a monstrosity, a monster, of which man is proud, that is true. For man is always proud of big things. If you ask me, that is exactly the same tree as in Daniel 4 (or 5 in some numberings). It is just such a monstrosity. Exactly the same things are written about it, only not that it is a mustard tree. Mustard trees therefore do not exist; it is a shrub. If we take the very largest mustard shrub that was ever found, then it is about 2 to 2.5 metres high. Definitely not a tree. But here we see a tree, like in Daniel 4, that had to be cut down, and that tree is called Babylon. I am of the opinion that it is about that same tree. “The birds of the air come and lodge in the branches thereof” (Matthew 13:32). The end of the tree is not mentioned. But that tree is cut down and that is not a matter of hiddenness but precisely of the revelation of the Kingdom. That is why you do not find it in the parable. Then it stops; then it is taken away from the earth. You find that in Revelation and in Daniel. Then follows the parable of the leaven.

> Matthew 13:33
> “Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

The kingdom of heaven is not simply “like unto leaven,” but “like unto leaven, which a woman took and hid in three measures of meal.” Those three measures of meal are the most important part of the story. It begins with that, and then a woman comes and hides leaven in those three measures of meal — in that which was good, in that which Abraham set before the Lord. Leaven is a type of sin, because leaven is from the previous day. It is of yesterday, of the old creation. It is of Adam and actually a step earlier still — of the old fallen earth in the power of Satan. That is where sin comes from. Leaven is therefore not only a type of the sinful nature of man, which is of yesterday, of the previous generation, but for that reason also of every false doctrine that is never new. It is always old and of yesterday.
We know the “leaven of the Pharisees” — that is orthodoxy. The “leaven of the Sadducees” — that is liberalism (Matthew 16:6, 11-12). We know that the Lord Jesus makes no distinction between the two categories and addresses them both together as “generation of vipers.” In practice they are both leaven. It may be different leaven, but it is leaven in any case. Then there was also the “leaven of the Herodians.” That still exists today; it is neither orthodox nor liberal, but political. Those were the people who thought that King Herod would establish the Messianic kingdom and that it would have to come about by political means. That happens today too, only it is no longer called “Herodianism,” but it is still leaven. The woman takes leaven and hides it in that which was intended for the Lord. Which

means that sin and false doctrine have penetrated into what was originally good. The result is that the whole dough is leavened through. The leaven is from the day before yesterday. There are three days between the old and the new creation. When the old creation works its way in, we find sin, and it expresses itself first and foremost in false doctrine.

The most important thing today is not how we act, but how we think. A man is changed, and that means he begins to act differently. The intention is that a Christian should be changed, not by acting differently, but by thinking differently. That is what is said in Romans 12: “be not conformed to this world: but be ye transformed by the renewing of your mind.” Change of lifestyle, of walk of life, comes about through a different way of thinking and not the other way round.

I hope I have shown at least a little that the thinking of Scripture differs in any case from the thinking of the world. Thinking around and from Christ, thinking in the direction of Christ, and in the meantime thinking about Christ, for there is nothing else. Then there are those who think that Christian ideals must be realised by fighting against sin, against the old man. That too is a misunderstanding, for the old man is already dead. There is no longer any point in fighting him. He does not fight back anyway. That old man does not count at all; he is dead, buried with Christ. We are already a new creation. That is the story. That sin is all leaven. What is said here is that this fine meal, which had everything behind it and had already been harvested and also winnowed and ground, was indeed leavened by that wrong doctrine, by that wrong view that was secretly hidden in it. That hiddenness later proves to be Babylon. It is stated plainly enough. “For the mystery of iniquity doth already work,” says Paul in 2 Thessalonians 2:7. In Revelation 17:5, when “the harlot” is seen, that adulterous woman is called “Mystery, Babylon.” That “mystery of iniquity” is Babylon. “Babel” or “Babylon” in Greek is the striving after world dominion.

It is the nations that join hands and establish a world-embracing empire on earth without the Messiah. They want to realise religious ideals by political means. That is leaven. You find those ideals today in Christendom, and yesterday it was the same. It has been so through the centuries, for that is how that kingdom has developed. Three measures of fine meal, but it is bursting with leaven, and then we say, “The Lord blesses it!” Then you should look how it swells and grows, how it rises, but it is hollow, it is foam. That is also said of the figs of Israel: “he hath laid my vine waste” (literally “made it into foam,” Joel 1:7). It is empty and hollow. Just look at the content; listen to today’s message. What does the preacher have to tell people? Listen for yourself; I do not need to tell you. Then it will appear that those “thoughts” are vain and that they therefore indeed lead to nothing. Moreover, those thoughts are exactly the same as those of the world. The only difference is that each fights for his own little street. For we stand for the same ideals, but we simply do not want the other to achieve them. That is the struggle in this world, but ultimately it all leads to the same ideal: “peace over the whole world” and enough to eat for everyone. Everyone wants that, but we do not want the other to

have it. We know it cannot be achieved. So we do not trouble ourselves about that. We know it will be achieved by the way of the new creation, by Christ, by unleavened dough. Three measures of fine meal in which no leaven is hidden.
I know that the usual explanation of this parable is exactly the opposite. For something that becomes big and rises, like that mustard tree, appeals to man. He thinks: it must surely be good, such growth, such multiplication. Is that not what the Lord says? Then He blesses it, does He not? No, that is not it; that is Babylon. What the Lord blesses is that which is kept pure. Being faithful to His Word, faithful to the Grain of Wheat, the Seed of rebirth — that the Lord blesses. That does not become so much, that does not develop into something big today. For the Truth has never been in the majority in the world. There are people who think you can vote on the Truth, as if it were politics and that the majority of votes determines what the Truth is! That is nonsense. The Truth is by definition the minority. If there is a vote, I know exactly where the Truth is. The minority is closest to it. That is the normal course of events in this world, where it is suppressed, and therefore it is by definition a small group. That is also what Scripture teaches about the Church of today. Those who really form part of that hidden kingdom of God are a minority. You do not see that on the outside either. Just as you cannot see the glory of the pomegranate, the oyster, the amethyst, or the precious stone on the outside. It must first be opened, and then it appears that inside is indeed the beginning of a new creation that will ultimately be manifested. That is the story of this world. In it something is hidden, and that must be manifested in the future. Until then it remains small.

- **The Ear**

What do we actually do with ears? We hear. An ear in Hebrew is “ozen”: 1-7-50 = 58. Both the 5 and the 8 have to do with the new creation. The ear therefore has to do with the coming into being of the new creation, both in its hidden form (the 5) and in its final manifested form (the 8). We have part in that through faith. Faith comes by hearing and not by seeing. Just as there were people in Scripture who were “blind,” including Paul at one time, so there are also those who were “dumb” and “deaf.” They did not know the Word, because they could not “receive” it and therefore could not speak it either. They could not receive the Word, and they were healed by the Lord. The ears are opened. It is a type of the natural man who does not receive the Word. The Lord opens those ears when that is needed.
Under the law a slave is a type of the natural man. He is a slave of sin and of death and of the law. The slave was the property of his master until the year of jubilee, in the 50th year therefore. It follows from that that the law was a temporary arrangement and that it would disappear of itself. Someone who was set free in the 50th year could choose and voluntarily bind himself to that master. He then says, “I have it so good here that I want to stay; I do not want to be free.”
In the same way Israel, which was set free from the law and redeemed from the slavery of the law at the coming of the 50th, of “the 50th” — namely Christ — could say, “I do not want to be free from that Lord. I want

to bind myself to that Lord.” Then that could happen, but then she had to give ear to the Word. One must come to faith. But Israel did not hear; Israel wanted to see. Israel made the eyes the standard, but Scripture says: “faith cometh by hearing” (Romans 10:17). In Romans 10 it is about Israel. The typology of the law was that a slave who did not want to be free but wanted to bind himself to his lord should be fastened with an awl through his ear to the doorpost. That is what it says (Exodus 21:6; Deuteronomy 15:17). The “piercing” of the ear was naturally the piercing of the earlobe. But the symbolism is that the ear is pierced or “opened,” so that the Word can go in through it. “Mine ears hast thou opened” (Psalm 40:6 — in some translations “pierced”), and no one knows what it means. It is about the Word having come in. That one has received the Word and that it has not gone out the other ear.If you have received the Word, it means you are bound for ever. You were no longer set free in the 50th year; it was eternal binding to the door, that is, the doorpost. It does not say that he had to pull the awl out again. That will probably have happened, but that is not the point. I believe it never happened. After all, they never celebrated the jubilee, but it only says that it should be so. When Israel was set free from the law and redeemed from the slavery of the law, she should give ear to the Lord and they would then be fastened with an awl to the door. The Door is Christ. Jesus says, “I am the door.” That is that Door which was smeared with blood. That Door is Christ, marked with blood. The believer was bound to the scars in His hands. The awl not only pressed through the ear but also made a hole in the doorpost. There remained for ever a mark in that door. So it is with the redemption of Israel under the law. They should give ear to the Lord and they would be bound to that Door in which the scar would stand. A pierced doorpost and a pierced ear, as a sign of eternal redemption. It is an expression for the Church, which does not see and yet believes, because it gives ear.

People work first of all with the eyes. We say, “I must first see it.” There are animals in nature that have eyes but give priority to other organs or senses — whales, for example. They behave like fish but are not! They are mammals. They are in the water but do not really belong there. They would also drown, just like us. They find themselves in a world in which they do not belong. Moreover they have eyes but they hardly use them. They do not see, but hear. With their hearing organs they determine the direction, the shape, the place of the objects around them. That is an expression of faith. Not seeing and yet believing. Those animals behave differently from their environment. They differ from it and have strange things. Those creatures have a tilted fish tail. That tail is turned a quarter; it lies horizontal instead of vertical. They are intelligent. Naturally, for someone who sets hearing above sight is blessed with the wisdom of God. That is faith. We know that Scripture teaches something special about those great fish (dolphins). Nets were cast out and only the great fish caught were counted. 153 great fish (John 21:11). Those were not dolphins, I know. But the expression “great fish” is normal in Hebrew for “dolphin.” A mammal. For the typology they were therefore clearly fish that did not belong there — whales, dolphins, and so on. Fish that give ear

are counted and the rest is not counted. Those fish must be caught, otherwise they drown. They do not belong in that water. That is a picture of redemption and therefore ultimately of the rapture of the Church. They come up to gulp air. Moreover they spout water upward! That is breathing out. Spouting water upward. A “well of water springing up into everlasting life” (John 4:14).
A bat lives in the dark instead of in the light. It acts as if it is a bird; it flies, but it is not a bird. It has no feathers and no wings. When it is light it hangs upside down from a branch. It sees the world upside down; everything exactly the other way round. It is a mammal but acts as if it is a bird, as if it is a heavenly being. It looks at things from above and can fly in the dark with its eyes closed. Under thin wires without touching them. They “hear” those wires with their sonar system. Just as dolphins have. They emit sound and catch the echoes of it. In that way they know exactly how things are, where they should and should not go. That is a type of a Christian. That is us! We belong in heaven. You cannot see it, for it looks like an ordinary mammal. We also have no feathers, but nevertheless we live in heaven. If all is well, we also look at things upside down. Everything is the other way round. Believers say, “Everything always proves to be exactly the other way round from what man believes.”
There we hang, upside down. We see the things from God’s side. We give ear to those things. Then it may be dark in the world around us; for us it is not dark. Not because it is still light, but simply because we open our ears and give ear to the Word of God, which gives us light in a dark place. That is the Word of God. Then we close our eyes and go through life like that. We look at nothing and pay no attention to it. Then people say, “Do you not see or know this and that then?” What I know is that I am on the way, led by the hand of Christ, by the hand of the Word of God. That is my light, and to that we give ear, because our “ear is pierced” and because we have given ear to the Word of God. Through that we are not deaf and dumb, but through that we can speak the Word that God has wanted to reveal to us. A light that shines in a dark place.

- **Trees and Leaves**

A tree in Scripture is always an expression of an individual. We know a tree in connection with the dynasty of David (the royal house of David). There would after all come forth “a rod out of the stem of Jesse.” A tree we know as a “family tree,” whereby the tree is the picture of the person but also of his descendants. In Scripture that appears, for a people or a family is also regarded in Scripture as an individual. As a unity that has its roots somewhere, at the beginning of the lineage. A tree is therefore the picture of a man and therefore also of a people. The nations are named after the name of the ancestor of such a people. We speak of “the people of Israel” and we use the name of the man Israel (Jacob), who is called Israel (Genesis 32:28). That also applies to Egypt, which in Scripture is called “Mizraim.” Mizraim is a grandson of Noah. A people is therefore named after the proper name of a person. That is so with all the nations, because those nations descend from a person. In any case those peoples are an heir of that person, the founder of such a lineage. Hence a tree is

the picture of a whole family with all its “branches.” The branches of a tree picture the branches of a family.
A tree has to do with Christ. In Psalm 1 the “man that walketh not in the counsel of the ungodly… is like a tree planted by the rivers of water” (by divisions of water). It will be clear that that Man is Christ Himself. That can hardly be otherwise, for all the Psalms are in fact Messianic. They speak primarily of Christ, and that is certainly so with that first Psalm. So the Man Christ, the Man Jesus of Nazareth, is compared with a tree that is planted in a certain place and is cared for there. That is pictured in this first Psalm. A tree does not grow by itself, but it does so when it is planted by “rivers of water.” Which means that those water channels have been laid there and that that tree has been deliberately planted there.
The remarkable thing is that we may think that if man would just not interfere with nature (that is what we are told) then nature would be fine, and that as soon as man interferes with it, it becomes a mess. That is not so. It can be, of course, for man is able to spoil everything that is beautiful. That does not mean that the opposite is true — that if man keeps his fingers off it, it is beautiful, for that is certainly not the case. On the contrary, if we go right back fundamentally to Genesis 1–3, we find there that man receives as his commission to dress the earth and to have dominion over the earth. That means that the earth must be cultivated. Nature must be controlled by man, for if nature goes its own way, it becomes a mess. It becomes either a jungle or a desert. They are of course extremes, but both are not good. Man must therefore intervene. That is generally so in nature, but that also applies to trees and plants and animals that for their cultivation are indeed dependent on the care of man.
Trees and Leaves (continued)In the Bible it is perfectly clear that trees need to be maintained. They must be pruned and even grafted. Everything needs help — for example, the cultivation of trees. Quite complicated procedures are required to grow and improve the varieties. That is necessary, for if man does not do it, those varieties actually deteriorate.
Strange things sometimes happen to trees in the Bible. There are even trees that are cut down. I have already mentioned the one of Jesse. There is another tree that was cut down — that of Nebuchadnezzar (Daniel 4). Seven times had to pass over it, and in the explanation of that vision about the tree it is clearly stated that there would be restoration. That means the tree would sprout again. Moreover, around the stump of that tree of Babel in Daniel 4 an iron and bronze band even had to be placed. That stump had to be preserved and cultivated, for a tender shoot was to come forth from it. Here again we have the principle of the wheat, the barley, and the vine: the old passes away and has only the task of bringing forth the new. The removal of that which is old and the bringing forth of that which is new. That, in general, is something that has to do with trees. That principle also applies to the fig tree, which we therefore also encounter in Scripture as a picture of, for example, the state of Israel. That is a derived meaning, for all these things speak in the first place of

Christ. In so far as Israel has anything to do with Christ or is connected with Christ, the fig tree also applies to Israel.
With trees belong leaves. In Genesis 3:7 it is already stated what they were used for: “And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.” Leaves of a tree therefore have the function of clothing. When the Bible speaks about “foliage” in general and about the leaf and leaves of any tree whatever, it always has to do with clothing, with outward things, with “the outside of things.” That is a picture of the world in which we live. You can see much in this world, but the things that are important in the world you cannot see. That world we know and speak about is a world of visible things. Those visible things form the outside of the invisible things. Or to put it another way: “The invisible things hide themselves in the visible things.” Therefore the invisible things reveal themselves in visible things.
It is a little difficult to say it like that, but it means very simply that if I were to hang a cloth over this microphone, then it would be invisible. Even if you had not seen me lay that handkerchief over it, you would know that the microphone is under that handkerchief. The only thing you expect here in front of such a lectern on such a stand is a microphone. Although you do not see the microphone, you can tell from the shape of that handkerchief that there is a microphone underneath. It is about the fact that some things, although hidden under something, nevertheless express themselves precisely in it.
When the Ark of the Covenant stood in the Holy of Holies, the carrying poles of that ark (they were placed in such a way that they touched the veil) could be seen from the Holy Place. In that way one could see that the Ark stood on the other side of the curtain, for the carrying poles pressed into the veil (1 Kings 8:8). No one ever saw the Ark, but it had been told to them that the Ark stood there. It was therefore a matter of believing. Moreover, if you had an eye for it, you could accept that it was true that the Ark stood there. In any case something stood there. If you had been properly informed, you also knew what stood there. Although the Ark was never visible, it did express itself in a certain outward appearance. That means the Ark “hid itself” behind the veil. That was also expressly the intention, but at the same time the Ark revealed itself in or through the veil. That too was the intention. So it is with the invisible things in general. They are hidden behind the visible things, but they most certainly express themselves in them. That is typology.
The leaves, as it were, cover that tree and thereby form the tree. They form “the clothing of the tree,” and so we speak of a “cloak of leaves.” In the same way there are trees that clothe themselves in a garment, and there are plants that have only the function of a garment, because they grow up against everything — against houses, rocks, mountain slopes, and even against other trees. The point is that plants have the function of a covering, and I shudder to think what it would be like if those plants did not have that function. Then all those lands would have been black or yellow. I am still glad that it is green (covered with growth), for that is how it should be. It is a garment that covers the earth. So too the visible world

is in fact a garment of the invisible world, and that is exactly what Scripture says. For when the Bible speaks about the world, the earth, and even about the visible heavens, it is plainly stated that those visible things are nothing other than a “garment,” an article of clothing. Who clothes Himself in such a garment? God Himself! The biblical thought is that the visible world is the garment of the invisible world. Or to put it another way: that creation is the garment of the Creator (Psalm 102:26-27). It is that in which He wraps Himself. There He hides Himself, for what we do with articles of clothing is in the first place to hide ourselves in them. At the same time we reveal ourselves in our clothing. One knows the man by his clothing. In the same way one can know God by His clothing, from creation, from His “covering.”

What does the tree teach us about that garment and creation and the visible world? Very simply: that it will one day disappear (again Psalm 102:26-27). For the lovely thing about tree leaves is still that they fall. There is a certain kind that does not, but those “leaves” hardly hide anything. Those are conifers. You look straight through them. The falling of leaves from deciduous trees happens because they are an expression of the visible world. In spring the trees bud. Leaves come, for nature comes to life. The birds become active. You can just see them, but in a week they hide themselves in the leaves. The leaves represent the outward world. That which is mentioned here in Genesis 3 is that when man feels the need to hide himself in something, he uses fig leaves. In Genesis 3 man has just fallen into sin. Actually he has come into unbelief, for that is how it is at the most fundamental level. What has happened is that he no longer perceives God. Man is no longer conscious of God. Instead he is conscious of himself, and moreover he is ashamed of himself. The strange thing is that through his unbelief and through his fall into sin man no longer reckons with God, but with himself and therefore “looks at himself.” The first thing he sees is himself, and he is embarrassed. The miserable thing today is that man still looks at himself, even the religious man does that. In itself you can still have peace with that, but what I have so little peace with is that he is no longer ashamed of it. I mean it now in a somewhat figurative sense, of course. Man has been self-conscious ever since, instead of “God-conscious.” What he then needs is to clothe himself, because he has so much to hide. In the first place his sin and with that also his outward appearance. He looks for something to cover himself with. He proceeds to action and “sewed fig leaves together, and made themselves aprons” (Genesis 3:7). Those fig leaves are the expression of the material world, the visible world. If anyone knew that, Adam did. The fig tree represents that outward world as such and has to do with multiplication and reproduction in general. Those “aprons” had something to do with reproduction. Fig, fig tree, and fig leaf all have everything to do with multiplication, therefore with becoming many and therefore especially with fertility. In general with the fertility of this world, for that is almost always how it is presented in the Bible. That does not take away the fact that the fig tree, as a type of Christ, speaks of a fruitfulness brought forth by Christ. He is not only the True Vine but also the True Fig Tree. The fruitfulness in Christ has only to do with the new creation, for

Christ has become the Firstfruits of the new creation. That comes forth from Him. He will multiply. He will make great nations. All that happens in connection with the new creation.

The Fig

That the fig tree has to do with the outward things in this natural world is expressed in the colour of the fig. Only it is strange that figs exist in two different colours. We already had that with the vine. The most common fig is green (yellow-green). “Green” has exactly the same meaning as the fig tree. Green has namely also to do with this world, with its multitude. When something occurs in great quantity in nature, it is almost always green. Hence grass is green and leaves of trees are green; after all, you cannot count them. The multitude of things and the outward appearance of this world is always green. Green is therefore the fourth colour in the series of colours: red, orange, yellow, green. The fig tree is the fourth fruit. Green and the fig tree therefore belong together anyway. The outward world is a green world. You must not think of it being red. That is restless, aggressive. It must be green, for that is the restful colour. That is why in former times soft green paint was used to paint halls inside. In Jewish tradition it is said “that God said of the world that it was good.” People point out that, through the numerical system, that word “good” (“tov”) and the word “green” correspond, so that it can also be translated: “God saw that it was green.” That means that green and good belong together. Green therefore has the meaning of: this is good, this is the intention. Green is also the standard colour in nature, and all the other colours are often a derivation of it or they begin with green.

The green colour is seen as a uniting of the extremes “yellow and blue.” The yellow colour is that of the direction East, that of the Origin (in time seen: the past). Yellow is the golden colour that also belongs to the sun. Blue is the colour of the West, the direction of the future. Man moves in this world from East (yellow) to West (blue), going between the opposites red and white. In the North (red) and South (white) past and future are still separated. Just as red and white stand on its way, so yellow, as the past, stands opposite the blue of the future. When the way is completed, the past (East) unites with the future (West) into unity. The time of the world is past. A new colour arises, which is the synthesis of yellow and blue. That is green.

Those beautiful red apples, when they are not yet ripe, are green. That is also so with most fruits. It begins green and later changes colour. So too with the leaf of a tree. First green, later it even changes indeed to red. This happens in autumn. Green is the standard colour of the multitude of this world. If you therefore have to give large surfaces a colour, then you must make them green, for that is the intention of green. The multitude of this world.

There is yet another colour of fig: purple. Certain kinds have a purple fruit. Purple is an easy colour in the Bible. You must know two other colours and then you also know what purple means. Purple is built up from red and blue or scarlet. Blue is the colour of heaven and then in a very large expanse. Blue further occurs with the Mediterranean Sea. Water has in

any case to do with heaven, for it is a picture of God Himself. Hence water produces a blue sheen. In the Bible it is called heavenly blue. The other colour is scarlet or red, which in any case has to do with the earth and a few more things. The ground is called “adamah” in Hebrew, and from that, from the “dust,” Adam was formed. “Adam” is therefore also translated “red.” Sometimes “adamah” is translated “red earth,” but that is not the translation but an interpretation, because the concept “earth” and the concept “red” belong together. Red and blue occur in the tabernacle and in the temple: heavenly blue and scarlet, and there is still one colour in between. That is the mixture of these two colours: purple. That is the colour of the Mediator between heaven and earth. In purple heaven and earth meet, and red and blue meet. That is why “purple” is the colour of the Mediator of the New Covenant, namely Christ. Everywhere it occurs in Scripture and in nature it has that meaning. The colour purple is very well known in a certain kind of stone, namely in the amethyst, and that is therefore the stone of the Mediator. This colour (purple) is found back in the fig. That means therefore that the Mediator and fruitfulness have something to do with each other, and that can only be if we connect it with the Person of the Lord Jesus. He is namely the Mediator between God and man, between heaven and earth. He is at the same time the One who bears much fruit.
The special thing about the fig is that this fruit is eaten and traded all over the world. The origin, however, lies in the Middle East, especially in countries around the Mediterranean Sea.

- **The Mulberry Tree and Silk**

There is a well-known tree that also belongs to “the fig tree family,” and that is the mulberry tree.
A gardener once said, “If you move or transplant a mulberry tree, then you must go to the slaughterhouse and fetch a bucket of blood. That blood must be poured out under that tree on the ground. That must even be done every year. A mulberry tree lives, you see, on blood.” It seems that blood is processed into fertiliser. That makes the picture much stronger. It applies especially to the mulberry tree, because pure blood is simply poured out on the ground so that the tree may live from it. You should look at how silk comes into being. That goes by a complicated route. In any case, in all kinds of possible ways expression is given to death and resurrection. Of the laying aside of the old (for blood obviously speaks of that) and the coming into being of the new, and that is called rebirth.
A mulberry is a ficus or fig tree. It is a certain kind of fig tree. It is a beautiful tree, actually an “ornamental tree.” The white mulberry tree is used for the breeding of silkworms. The origin of silk is in that connection with the mulberry tree. There is also a red mulberry tree. So it is again the same story as with the vine. White in connection with God and red in connection with humanity. Those two “unite” in the Person of Christ, who is both the Son of God (white) and the Son of Man, the Son of Adam (red). In the white mulberry tree the silkworms are bred, for the special thing about these caterpillars is that they live on the leaf of the white mulberry tree, and that is, by a detour, therefore a fig tree leaf. The special thing

about this caterpillar is that it lives on the leaf of the mulberry tree. These caterpillars are specially bred for that purpose and placed on those trees. They are not bred because of the butterflies and the maintaining of the species, but because of the precious silk they produce. In the typology that process speaks of rebirth. The old story. It always comes down to the same thing. The silk moth seeks the mulberry tree in which it lays its eggs. The larvae that come from them are caterpillars. They begin to eat the leaves of the tree. They are born for that, and therefore they eat “their old origin.” After a time they produce silk, which is used to make a better garment. Old covering, or garment, an old creation, is taken away, disappears, is devoured. To what end? To victory. “Death is swallowed up in victory” (1 Corinthians 15:54). So it happens with the old creation as such. It is devoured (eaten up) to victory, so that the new creation may come forth from it.

The most primitive garment was the first garment man wore, and that was of fig leaves. That would be replaced, and that happened with Adam and Eve. The Lord appears to them and clothes them in something else — namely in the garment of an animal (Genesis 3:21). Naturally this speaks of the fact that without shedding of blood there is no remission, and that blood must flow before man is justified before God. But besides that you must keep an eye on the principle that the one garment is replaced by the other. It is a picture of how a new creation comes into being, in which the one garment is cast off because it has become old and is replaced by a new garment. That is what God does with the whole creation. He casts it off and puts a new creation on it. That principle now expresses itself throughout the whole creation and particularly also in the breeding of those caterpillars on the mulberry tree. The caterpillar itself is a picture of rebirth, of exactly the same principle, for the actual creature in view is not the caterpillar but a butterfly. The caterpillar is only a certain phase in the development of the creature into a butterfly. It is about a silk moth that at a certain moment lays eggs, and preferably lays them in that mulberry tree. Those eggs hatch after some days and from them appears a maggot and later a caterpillar or larva. It is a worm-like creature. That creature is attached with very many legs to the material world and crawls around on the mulberry leaf. It can grow up to eight centimetres. It is also said that on the eighth segment of the hind body there is a kind of horn. A caterpillar consists of segments, all little pieces “sewn together with a little thread.” Eight has to do with a new creation, with resurrection. The eighth day is the day of the resurrection of Christ. The eighth day is one day after the Sabbath (the 7).A horn in general has to do with kingship. The Bible speaks expressly about horns and kingship. It is about ten horns which you have seen, and they are ten kings (Revelation 17:12, 16). Horns are a picture of kingship and of kingdoms, because they are a picture of the king himself. In Daniel 7 and 8 it tells of a horn that has a mouth and eyes and “that spake great things against the most High.” With a horn power and therefore kingship are involved. A male sheep has horns because it is a picture of the Messiah. He is called to kingship, and hence the ram’s horn, which is used for other things than fighting.

Ram’s horns appear in the Bible only when they are no longer on the ram. They are used, for example, as a trumpet. The ram’s horn is a musical instrument. It is blown and it produces sound. The horn, trumpet, or ram’s horn sounds when God speaks. That is not strange, because the ram’s horn itself is a picture of the King, namely Christ. The ram’s horn gives sound, for Christ is the Word. He is the One who speaks. When God speaks, there is Christ. He is the speaking of God, and hence the horn is used as an instrument to picture the “Voice of God.” Sometimes the horn gives a direct message, and even to our own day the horn has that function. You can still become a bugler in military service. A trumpet passes on signals and commands from above, for a trumpet is the expression of the voice of the king. Thus we read in Scripture that God speaks and the trumpet sounds. That is the same. The one is a picture of the other.
The trumpet, the ram’s horn, is a picture of the voice of God, and therefore in Scripture the trumpet is used to gather Israel. When God speaks, He will by His Word gather Israel. When God’s Word appears in Israel, Israel is gathered with a trumpet of loud sound. In that way the Church is gathered with “the voice of the trumpet.” The trumpet sounds, for the King speaks. Now in our time the King is silent, for He has hidden Himself. The ram’s horn is silent, but when the King speaks, then “taking His own to Himself” is the first thing He does with His voice. Hence the trumpet will sound at the rapture of the Church. It is a gathering signal, but at the same time also a signal to go up to battle, for that is also how it is used in Scripture.
From the Scripture passages with “trumpet” or “shofar” it appears that they have to do with gathering and going up to battle. Those two things obviously belong together. It is also said that when the trumpet sounds, then the King is there or someone is proclaimed king. When the trumpet sounds, Absalom is king in Hebron. When the trumpet sounds, then Jehu is king, and when the trumpet sounds, Christ is of course King.
Exodus 19:16, Joshua 6:5, Leviticus 25:9, Amos 2:2, Ezekiel 33:4, Hosea 8:1, Nehemiah 4:20, Psalm 47:6, Psalm 150:3, Jeremiah 6:17, Matthew 24:31, 1 Corinthians 14:8, 1 Corinthians 15:52, 1 Thessalonians 4:16, Hebrews 12:19, Revelation 1:10, Revelation 4:1, Revelation 8:2, 6, 13, Revelation 9:14So that horn on the eighth segment of the caterpillar speaks of the kingship of Christ, and the “8” stands in connection with the new creation.

- **From Caterpillar to Butterfly**

Why is it first a caterpillar and only afterwards a butterfly? Because God expresses in it the principle of rebirth. There is no finer picture of rebirth than that of the butterfly. For if you know nothing about it and you see a caterpillar and a butterfly next to each other, you would swear you were dealing with totally different animals. They have nothing in common, and yet it is the same little creature. For that which is a caterpillar becomes a butterfly, and that butterfly is exactly the same being as that caterpillar and yet it is quite different. That is rebirth. What the caterpillar pictures is that it is about a kind of worm, sometimes with and sometimes without

little legs. It lives in the earth and is attached to the earth. It therefore moves where it is low. A worm is low and usually does not raise itself. The principle is that it is earthly and attached with many legs to this old world. The caterpillar crawls away, it pupates, and when it comes out it has changed form. It is then a butterfly, a totally different creature. It must first dry a little, for everything that is born is born out of water and is wet and must first dry. The whole world comes forth out of water!
After the drying of the wings the butterfly flies away, into heaven. It changed from an earthly to a heavenly creature. The butterfly has as its domain exactly what the birds also have, and that is heaven. That is the picture of rebirth. It is about that butterfly, and when that butterfly lays an egg, the intention is that eventually a butterfly should come forth from it. It is about the maintaining of the species, but it does not happen all at once; there are phases in between. That is the whole story. For God's intention is that a creation should come into being, but the world in which we live is not the definitive creation. The world of ours is comparable to the caterpillar. Out of the earth, earthly; it is a temporary form of that which it must ultimately become. That is not this world, which we call the old creation, but a new creation that is in Christ and that comes into being through rebirth.
From the beginning it was God's intention, as with that caterpillar and that butterfly, that something should first come in a temporary form of appearance in order afterwards to let the new world appear as the definitive version. This world came into being in the seven days of Genesis 1. But that world was not as God intended it. It was not finished and therefore not definitive. Some think it was finished (completed), that it then went wrong, and that God then simply made a new world. A new creation to replace that old one, which has now failed. The point is that that old creation did not fail at all. It was the intention that that creation should be so, in order that it should be changed or replaced for a new creation. Both things are taught in Scripture in connection with this world and with the old man. The old earth will be replaced for a new one, or else, that out of this earth a new one should come forth. Both things are true. They are not opposed. There are different ways of expressing it. The point is that the butterfly does not lay an egg in order to let a butterfly come out of it, but that first the caterpillar should come. Afterwards that caterpillar would be changed into a butterfly or, to put it another way, replaced for a butterfly. It nevertheless remains the same creature. That also applies to the old and new creation. It remains about the creation as a whole. Therefore it is not right to say that the world in which we live has failed. Just as little as you can say that a caterpillar from an egg of the butterfly is a failure. That is how it should be.
What the silkworm expresses in its behaviour is that this old world must disappear. Not only because it eats up the leaf of that mulberry tree, but also because it shuts itself in or buries itself. It spins itself in, it binds itself. After a time it comes forth again as a totally different creature. Naturally it speaks in the first place about the Lord Jesus Himself. The first thing that happens is that that caterpillar spins itself in with a thread of at least 300 metres, but it can run to 1.5 kilometres long. A thread of 1,500 metres!

You should try to wind such a long thread around yourself. How a caterpillar does that I do not know, but it manages it. That thread with which it spins itself in it produces itself out of its jaws. After all, quite a lot comes forth out of the mouth in general. That silkworm brings forth from two glands, out of its jaws, those threads with which it wraps itself in, or imprisons itself. It does that voluntarily and with its own means, in order afterwards to “put off the old man.” The caterpillar is put off (the old creature); in any case it binds itself and disappears. That is what the breeding is of course all about. What happens is that only the outer layer of the cocoon (it is a rather hard layer) is broken away. Afterwards one takes hold of the little thread and it is unwound. Those threads are worked into silk. Our silk clothing is produced from it. Man clothed by the Word and therefore from what went forth from the mouth of the silkworm. This, however, does mean the death of the caterpillar. That is what it comes down to. The caterpillar disappears through this process. It begins “of its own motion” and gets result through the Word that “went forth.” So it exactly happened with the Lord Himself. By or out of His own Word He went into death, He gave Himself up. He says, “Lo, I come… to do thy will, O God” (Hebrews 10:7, 9). Whose will was that actually? His own will, which He also put into words. Of the Lord it is taught that He believed. Yes, in Scripture, but whose Word was that? His own Word. So it is with that caterpillar. That which went forth from its mouth in fact brought the caterpillar itself death, but at the same time also new life, after that “death,” the cocoon, was broken (opened). That is resurrection. Death swallowed up in victory — that is expressed there. In all possible ways, through the mulberry tree and through the silkworm, the concept of resurrection is told.

- **The Fig Tree, Part 2**

There is yet another peculiarity about that fig tree. These are things that are certainly known, especially because man occupies himself so intensively with cultivation and nature management. That is namely that the fig tree, like other trees, must be fertilised (by pollination). With a fig tree that is somewhat complicated. I have still not properly understood it, because those trees grow in the Netherlands as good as not at all. The point is that you have two kinds of fig trees and two kinds of flowers on the tree. You have male and female flowers, which are again totally different and again stand in a certain relation to each other. It is just as if you are speaking about man… The point is that those male and female flowers play a role in the reproduction of the tree, in connection with seed setting. For that pollination is necessary, but that tree cannot do it itself. In nature there is quite a lot of life that cannot provide for its own reproduction itself. That must be arranged. The new creation likewise does not come into being automatically. “Someone” must take care of that “fertilisation.”

The special thing is that this fig tree is pollinated by the fig wasp. This insect behaves almost the same as the silk moth, for it also lays eggs in the fig tree and in the mulberry tree. That means that those larvae develop in the fig tree and even specially in the flowers of the fig tree. Fig

wasps fly in and out of the flowers of the fig tree. Just as bees go into flowers and pollinate those plants. In that way the fig tree is maintained by such a fig wasp. It is, however, a parasite on the fig tree. The strange thing is that this is a negative picture. The fig tree has rather a negative application in Scripture, and therefore the maintaining of the fig tree also. Now it is so that the wasp in general (for it is an extensive family) is the great enemy of the bee. They do belong to the same kind of race; it seems they are family. That the wasp is a deadly enemy of the bee, although it is family, has something to do with Jacob and Esau. Perhaps I will speak about that once more, for this wasp is by nature an enemy of the fig tree and of the bee and therefore also of Israel. Whereby we must not forget that this same wasp does indeed take care of the maintaining of this “fig tree.”

What you must learn from Scripture is that the maintaining of the fig tree in many cases is regarded negatively, because with the fig tree it is only about outward things. When you separate the outward things from everything else, they are negative. Outward things only have a positive function when they are filled. When the outward things are the covering or clothing, or the revelation, of the invisible and therefore the inward things. The outward things as such are meaningless. The fig tree is a picture of this world, but that is to disappear. That is why the Bible speaks so clearly about putting off the old man and about the judgment that has come upon this world. About the fact that the world is dead before God, because the Lord Jesus died for the world. That means that this old world has in fact finished its course before God. Therefore it is not positive to speak about the continuation or maintaining of the fig tree. In principle that is not how it should be. That fig tree must die or pass away. I am now speaking about the fig tree as a picture of this present old world. That does not take away the fact, but it becomes somewhat complicated to explain, that this world will indeed also bear fruit. The Lord will namely establish His Kingdom in this world. In connection with that Kingdom it is said that the fig tree bears fruit.

> Matthew 24:32
> “Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.”

This “budding” (sprouting of the leaves) of the fig tree is at the second coming of Christ. Then it still lasts a generation before “the summer” is there, that is, until the Kingdom of Christ will be established over the whole earth. The fig tree will indeed bear fruit, but nevertheless it is the intention that it should disappear. The fig tree has to do with this old world and with the old Israel. Although in this old world fruit is borne, although the Lord establishes His Kingdom in this world, this old world must nevertheless make way for a new one. So it remains true that this present outward world must one day disappear. That is simply the principle that is told us.

“Fig tree” and “bee” are both Israel. The wasp proves to be the enemy of the one but takes care of the maintaining of the other. You see into what complicated problems you end up. That is exactly it with Israel and therefore with this world and often also with the believer. It is a problem

that has to do with the thought that God is there to maintain the world. That is in itself correct. On the other hand we see that God is there to destroy the world, which is in itself also correct. There are people who think that Satan is out to destroy the world, but that is not correct. It is a misunderstanding. God is out to bring this world to nothing and to replace it for another. We must make that distinction. God Himself sees to it that this world answers to His purpose and does not perish for the time being, but that does not take away the fact that it is ultimately indeed the intention that the old creation should disappear. For He has promised that. It has been announced.

> 2 Peter 3:13 and Revelation 21:1
> "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."
> "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away…"

We as believers must learn the right coherence of these things. We must learn that we are dealing with a world that God has set aside and with a world in which God still has a purpose. Both things are true. We must learn that God Himself would bring forth a new creation out of this world ("give birth to it") and that this world would then disappear. You must always take that into account.

That applies to the world as such, but when we speak about our own lives we must proceed from the fact that our old man has already been judged and put off, and that we are already a new creation in Christ. That we are no longer a "caterpillar" (old creation) but a "butterfly" (new creation in Christ). Those two do not look like each other, and yet it is about the same people. You must clearly know whether things belong to the old creation or are a new creation. You do not need to know much about the old creation, but you must learn the things of the new creation, for that is what is lasting.

The apostle John writes a profound letter. He writes: "Whosoever is born of God doth not commit sin" (1 John 3:9). Earlier he says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). How can that be? When he says, "Whosoever is born of God doth not commit sin," he is speaking about the butterfly! When he says, "If we say that we have no sin," he is speaking about the caterpillar. The caterpillar is a picture of the old man and the butterfly is a picture of the new man.If you want to see all colours together somewhere, you find them with the butterfly. No creature has so many colours on one square centimetre as the butterfly. There is such an enormously great variety in it. Every butterfly with its own colour combination and pattern. It is wonderful. It speaks in any case of "the manifold wisdom of God," as Scripture says in Ephesians 3:10-11: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord."

What must the caterpillar do to become a butterfly? It must do something for it, but that is not "try your best." It is much more fundamental. That "caterpillar" must give up its life, expressly spin itself in, separate itself

from the world and say, “Now I am dead.” It is about putting off (giving up) the old man. Consciously knowing that it is not that. Although the caterpillar is part of creation, although that old man has a certain purpose and is part of creation and a creature of God, it is nevertheless the intention that he should give up his life. That he should be willing “to lose his life in order to keep it” (e.g. Luke 17:33). So that he will live, not as a caterpillar but as a butterfly, as an inhabitant of heaven and part of the new creation.

We continue with another aspect of the fig tree. The fig tree normally blossoms three times a year. Only the second flowering produces fruit. The middle time therefore bears fruit. We are going to make it very difficult about what that means. The fig wasps also know three generations per year. The development of the fig wasp and the fig tree run parallel. That second flowering therefore produces fruit. That is connected with a very little-known principle mentioned in Scripture. That we speak of an old and a new creation as if there were two is true to a certain extent, but that does not take away the fact that the whole history of creation does not fall into two parts but into three.

1. Old creation (Genesis 1:1), then the fall of creation.
2. Present creation (Genesis 1:3), the restoration, temporary.
3. New creation (future, Revelation 21), eternal, (for ever).

In my opinion Scripture teaches that we live in a world that has a special form of appearance. What is set before us in Scripture is that God created heaven and earth, but that afterwards “the earth became without form and void” (Genesis 1:2). Then God restored this fallen world in seven days to the present level, with the intention that this world would indeed disappear again after bringing forth a new creation in which God will be “all in all” (1 Corinthians 15:28). The thought is that the world as we know it today and as we speak about it now is a world between that original world and the new creation. That “first world,” that “original creation,” fell and came into the power of Satan. That world was judged (became without form and void) because God poured out His judgment upon it.

In this “scheme of 3” we now live in “the middle phase,” which has no other purpose than to connect that old world with the new world. A simple way of expressing that is that this world is “pregnant” and is therefore not in its normal condition. It is a world that has been “fertilised,” in which the “Seed of rebirth” has been placed. The goal is that out of this old world the new should come into being. But what it is now about is that “the first world” bore no fruit. It did not need to bear fruit either, for in principle there was nothing wrong with it. For reproduction is only necessary because there is death. If there is no death, there need be no reproduction and no fruit need be borne either. That is why there are flowers and fruits that hang there for ornament but produce no fruit or seed. It is “the second world” that must bring forth. In the new creation stands the “Tree of Life,” which also blossoms — not once, twice or three times, but twelve times a year! That means it blossoms once, namely always. That expresses the imperishable (eternal) life. There is no longer any cycle in it, but a continuity of heaven and earth. It is an eternal (ever-existing) world in which the Tree of Life bears fruit for ever. That simply continues.

This second world has the task of bringing forth fruit and therefore never or never finds its fulfilment in itself. We must never seek the fulfilment of our lives in this earthly and perishable existence. That old life can play a considerable role. It depends a little on our age how inclined we are to focus on it. That is wrong, because in any case this world is not the fulfilment of God's plan, for it only leads to the fulfilment of it. Therefore we do not seek the fulfilment of our lives in this life but precisely in the new creation of which we have become part.

- **The Pomegranate, Part 2**

The fifth fruit, the pomegranate, is again a tree. A pomegranate is composed of very many "smaller parts." The word "grenade" means that it is "with grains." A grenade in military service is a projectile that, when it explodes, falls apart into smaller pieces. The outside of a hand grenade consists of many small blocks, and when that thing explodes it breaks into small pieces. They then fly in all directions, and that is also the intention. A pomegranate is an apple, a large fruit, composed of many smaller units. What would that now be a picture of? I have not even mentioned yet that it is the 5th fruit in the series. That only confirms it. It indeed speaks of Christ and His Church. Of a unity composed of a diversity. When the Church is spoken of, it is a Body built up of many members. The many parts form a whole.

It is of course so that this principle is not only applicable to the Church, for it is a universal principle. A principle that applies to the universe as such. The universe is after all a unity but consists of many smaller parts that together form that unity. "Unity through diversity" it is called. The expression "the universe" or "ta panta" (Greek) means that it is about a unity. About all things in so far as they together form a unity.

The doctrine of universal reconciliation claims that "all things" are reconciled with God. That is of course true in itself, but "the all" ("universe") that is reconciled with God is all things that together form a unity ("ta panta"). That belong together. There are therefore also things that do not belong to "this all," not to this unity. "All things" are therefore not always "all things." That depends on the context and the use of the term.

In Ephesians 1:21 it is said that God has given Christ to the Church as "head over all things." Those are "all members of Christ," of course. It is about "all things" in so far as they belong to the Church, for He is the Head of that. That even applies to the expression when it is connected with creation, with the universe as such. For there it is about all things in so far as they form a unity. Scripture expressly teaches that those who reject Christ are cast outside the universe. When Scripture says that God reconciles the universe with Himself (2 Corinthians 5:19), that is true, but those who do not want to be reconciled with God will be cast outside and therefore do not belong to "all things."

The pomegranate is an almost perfectly round fruit, a sphere, built up of very many grains. That is in any case a picture of the new creation and therefore also of the Church and of Christ. The Church is Christ and Christ is the Church. The Church is the Body of Christ and therefore forms part of

the Christ as a unity. The pomegranate pictures a very simple principle. Those composite parts form a whole, but the outside of that whole does not look very attractive at all. The outside is dark brownish-greyish, nondescript, it is ugly. The outside is not half as beautiful as the inside of things. What we look at hides that inside, those invisible things that are always a picture of the spiritual, eternal things. That is why the outside is less beautiful than the inside. That is how it should be. The outside is not attractive, but the inside ought to be beautiful, and if that is true anywhere, it is with the pomegranate. If you want to get to know that fruit, you must open it. You must cut right through that hard sphere, and then you see loose grains joined together in that large sphere. It looks a little like the segments of an orange. Those segments are again built up because many small pieces are pressed together. That is roughly how the pomegranate is built up. Many small fruits with in each fruit a little pip. It has to do with reproduction and is therefore a picture of the new that comes into being. A picture of the new generation, but the parts of it are joined together into a large whole, beautifully round. That means it has to do with eternity (circle or sphere). It speaks of eternity, of the endless, the line that is regular and constantly sets itself, to which you find no beginning and no end. You therefore also cannot represent length, and that is why it stands for eternity. That is not only so for a circle but also for a ring. That is why when we promise each other eternal faithfulness we slide a ring on the finger as an expression of eternity.
Of Christ it is said that He is set “as a signet” (Haggai 2:23). It was actually said to Zerubbabel at the end of the prophecies of Haggai. But Zerubbabel is a picture of the Lord Jesus, who was set as a signet ring. That is a wonderful picture; it gives in the first place eternity, for it is a ring, but moreover it is the expression of a certain independence. A signet ring presses an image into wax or sealing wax, and therefore the signet ring is a picture of the Lord Jesus, who is eternity and the expressed Image of the independence of the Godhead (Hebrews 1:3). Just notice where and in what connection a ring occurs in the Bible. (See tabernacle and breastplate.)

- **David’s Star**

Of the new creation it is said that God will be “all in all” (1 Corinthians 15:28). That means there is much and there are many (all), but God is in “those all.” Therefore it is still a Unity, because it is God Himself who makes diversity into unity, an eternal unity. That is expressed in this pomegranate. Moreover God is by definition Love, God is Light, God is Spirit. Love is the ability to unite, to connect two or more things that are brought to each other. God is “in Christ, reconciling the world unto himself,” for God is love and therefore brings unity into being. Not in this world but in that next creation in which that Unity has come into being. There is that unity of “all in all,” in which the multitude is brought back to unity again. Today we see a process of becoming many, of development and multiplication. It is a natural process in the world, but there is another process that God Himself is busy with, namely bringing that multitude to a unity.

Creation begins with a unity and becomes a duality. It develops, but on the other hand we see that that multitude that this world brings into being is brought by God Himself to a unity. That is David's star, a sign of Solomon. It is actually the sign of the Son of Man, the Son of Adam. It is the sign of the Lord Jesus Himself, and in that sign is expressed what God does in Him, namely through Christ. On the one hand bringing that multitude into being in connection with this present world and on the other hand making a unity again out of that multitude. Such a realised unity we find back in that pomegranate. You find no other structure in it. If you cut it through, you find all equal little grains. From that the fruit derives its Dutch name.

The pomegranate occurs most often as an ornamental tree. There is difference of opinion about the further composition of the pomegranate. That is because they differ according to the place where they are grown. There are different kinds. In general the pomegranate on the outside is colourless and drab and hairy. In short, just like this world. It means nothing. Inside, the fruit generally shows many colours. What I have seen in it are in fact all colours, but that is not the usual description of the fruit. The pomegranate is generally associated with the colour red, but in all honesty I must add that that is not the colour when you look at it from the inside. You then see two colours, not even mixed but through each other, red and blue, in every little grain (purple). Sometimes you see more colours in it, for the strange thing is namely that those small fruits or grains are all transparent. That is exactly how the new creation is described in Revelation. There it is said that the city, the new Jerusalem (that is the new creation) is of pure gold, but then transparent (Revelation 21:18). The light goes through everything. The characteristic of the new creation is that the light comes everywhere.

We have light but also shadow. Because the light does not penetrate everywhere, dark spots arise. Let me immediately say figuratively: where someone rejects the Light, a dark spot arises. In general people reject the Light; they have namely loved darkness rather than light (John 3:19). They reject the Word of God and therefore all kinds of dark spots arise. The characteristic of the new creation is that the Light penetrates everywhere. The gold on the new earth is still gold, but then transparent. Do not say that this is so strange. Normally stones are also not transparent, but we can look through precious stones. For the difference between an ordinary stone and a precious stone is that the precious stone lets light through and an ordinary stone does not. The more precious something is, the more light it lets through.

The precious stone we know is "jasper." In some translations that is "diamond." That is chemically exactly the same as coal (carbon). People are then able to make diamond from that coal, although that "improvement" is very expensive. You had better keep looking for diamonds, for nature itself has diamonds; they occur in the ground. The old creation can therefore be transformed into a new one. The essence is that it becomes transparent; that the light shines through it and God is Light. The description "God is all in all" is very well illustrated in the new Jerusalem, which is built of gold. It is transparent as glass: the light comes

everywhere. There are no more shadows there; there everything is light. It is a representation of the new creation and that comes to expression in the pomegranate, for it is transparent. Light shines through, but through the process of those grains that let light shine through, light refraction also arises and that has as a result that all colours become visible. That is the reason that you can see all the colours of the rainbow in the pomegranate. You must only let the right light shine on it. Yet it is predominantly the colour red and blue (purple) and that is again a picture of Christ Himself.

The flowers of the pomegranate yield a pure red dye. The predominant colour is therefore red once again. From the rind of an unripe pomegranate a tanning agent is made, which is used for Moroccan leather. It has to make that leather durable or “eternalise” it. Leather is originally the skin of an animal. It would rot if it were not tanned and thus protected. The colour of that tanning substance from the pomegranate is red. It is remarkable that the colour occurs in the fruit. Not predominantly, but when the parts of the plant, the fruit or the flower are used, it is suddenly pure red. Why is that so?

The colour red has to do with Adam, and he was set to have dominion over the earth. That is why the colour red is always connected with kingship. Because “red” stands for man. “Dominion” and “red” belong together. Colour experts say that red has an “outward-working effect.” If you have a red surface, it looks optically larger. Power goes out from it. That is the principle spoken to Adam: to subdue the earth, therefore to expand it, and to have dominion over it. Or the same thing that is said in connection with the garden: to expand the garden trees and therefore to keep them — that is, to rule over them. It has to do with expansion, with becoming greater, and therefore with dominion.

Not only that — through that red colour it is connected with sexuality. It must be clear that the inclination to expansion and becoming greater finds expression precisely in sexuality and reproduction. That is why they are connected. You must hold to the principle that red has to do with expansion, power and dominion. Hence the pomegranate is most certainly connected with the kingship of Christ.

That also comes to expression in another way — namely in the fruit rind and the flowers, which yield a red dye, but from that same fruit rind and flowers one also obtains medicines. For example, “astringent.” That is a contracting medicine to draw a wound or tissue together. It binds, you see. What one takes from that pomegranate is a means to heal, to contract. That is exactly the principle of the pomegranate, for the peculiar thing is that two things are united with each other. With the pomegranate it is first of all about unity coming into being. On the other hand it has to do with expansion, with power, but those two things unite in the Church. For on the one hand she is an Organism that is a unity — the Body that is one in the Head, one in Christ — but on the other hand that same Church is most certainly the present form of the Kingdom of Christ.

The line in Scripture is this. The intention was that the Kingdom would come into being and be established by the Lord Jesus, beginning with Israel. We read that Israel says, “We will not have this man to reign over

us” (Luke 19:14). Israel rejects this King, with the result that this King has withdrawn Himself from this visible world. At least He has entered the inner sanctuary in the heaven of heavens and keeps Himself hidden there from the world. That is why it is said of us who are joined to Christ that we are hidden with Christ in God (Colossians 3:3). The consequence of that is that, since the Lord Jesus Christ became King by His resurrection from the dead, there is a Kingdom. Jesus has said, “All power is given unto me in heaven and in earth” (not: will be given) (Matthew 28:18). Since He has been King since His resurrection, there is a Kingdom. It is a biblical principle that a kingdom does not begin with a people choosing a king, for that is the upside-down world. The biblical principle is that a kingdom begins with the King. First there is only a king and yet no people, for the biblical picture of a people is that someone develops into a family, or into a tribe and thus into a kingdom. The king is in fact the family elder. The kingdom of Israel begins with Jacob. The kingdom of Christ begins with Christ. That is the only explanation for the statement of John the Baptist, who says, “Repent ye: for the kingdom of heaven is at hand” (Matthew 3:2). That cannot mean that this kingdom, as far as time is concerned, is very near, for that in any case proves afterwards not to be so. The kingdom has “come near in the vicinity” or “the place has come near,” and that can only be if that kingdom was nothing other than the Lord Jesus Himself. He is the King and therefore the Kingdom, and He had come near. In the biblical prophecies the King and His Kingdom are regarded as one whole. When Daniel has to explain what that golden head of that image represents, he says, “Thou art this head of gold” (Daniel 2:38). If we then continue the prophecy, it appears to mean that this golden head is a picture of Babylon (the kingdom). The king is the kingdom and Nebuchadnezzar was therefore the Babylonian Empire. That is why it is perfectly correct that Daniel says, “Thou art this head of gold.” Even though we then explain it as: “It is the Babylonian Empire.” Hence the events that Nebuchadnezzar underwent later — he became insane for seven times and was afterwards restored — happened in exactly the same way to that kingdom of Babylon. Not only Nebuchadnezzar himself, but later Babylon itself would lose its royal dignity in order afterwards, after the passing of seven times, to be restored again to kingship. That is what we expect for the future. That Babylon becomes the capital of the world again. One and the same prophecy is applied both to Nebuchadnezzar and to Babylon itself. They are not two things, but fundamentally one thing, for the king is the kingdom.

Christ has become the King of His Kingdom. He is the Messiah of the Messianic Kingdom. He is the King of the kingdom of heaven. He will be that, but that does not take away the fact that He is that today as well. If we are members of His Body, we therefore form part of that Kingdom. That is what Colossians 1:13 says: “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” It is admittedly a peculiar Kingdom, because there is actually only talk of a King of whom we form part. Moreover it is about an invisible Kingdom that will be manifested on earth in the future. It is therefore still a hidden

Kingdom. We therefore belong to “the mysteries of the kingdom of heaven.” Nevertheless it is a Kingdom!
What it is now about is a Kingdom of power and therefore of the colour red, of the Son of Man, the Son of Adam, the “Son of the red one.” It is about a power that expands itself but at the same time unites and draws things to itself. That is exactly what happens today with the believer. For when a man comes into contact with the message of God and Christ, it is because that message has an expanding effect. That message is preached and at the same time it has the effect that those who accept this message are joined together. It makes into one whole, so that both things are spoken of at the same time. The “expanding working of that red,” namely that Kingdom, and on the other hand the hiding of those things. The contracting of those things in that outermost shell. What we see of that Kingdom, in the most favourable case, is only that bare outermost shell. In this case, speaking about the church, I now indeed mean what we usually call the local church. A church or a group or an organisation. It is that outside; there is nothing beautiful about it, nothing desirable. It is in fact only about what is inside it — namely that new life that belongs to a new creation, that is transparent. The beautiful, the new, is found in a new housing, in a covering. That is there only to be removed. That happens with all citrus fruits and also with the pomegranate. We first remove the covering, peel out of that hard husk, before we come to that which supplies us with food, gives life and renews our strength. The outside of things never counts; it is about what is inside. That is the essential principle of the nut. We have already spoken about the acorn and in that connection about circumcision. It all tells exactly the same thing, in which the covering is laid aside because that is a picture of the old creation, and the new is made manifest.
It is about the typology. The valuable things are indeed present in the world, but they must be found behind the visible world. That is perishable; that must be taken away. So it is with fruits and with eggs, from which we must remove the shell. It is a picture of this visible, tangible world, and inside it is that which it is really about. This is so with precious stones. The “most precious parts” are found in the centre of the stone.
The round shape of a precious stone, in this case the amethyst — that perfect sphere — has to do with eternity and therefore speaks about Christ. He rose from the dead and thereby received eternal life and brought an eternal creation into being. That creation is transparent inside, and there the colour red and blue, of earth and heaven, are united into purple, the colour of the Mediator. That is so with the amethyst, but in fact also with most precious stones. With everything the principle applies that you must first cleave a stone in order really to establish whether it is indeed precious. The art of searching for precious stones, and also semi-precious stones, consists in this: that one must learn to discover precious stones on the outside, for you cannot see it like that. They are precious because they are “transparent” inside. You do not see that on the outside. I apply it to Christ, who outwardly has “no form nor comeliness” (Isaiah 53:2). It is about the inward man, that which is born of God, the new man. The old man is the covering, namely the “garment,” that is laid aside.

That even applies now in connection with the Church. I often mention the Church because the pomegranate is the fifth fruit in the series and is therefore the picture of the fifth dispensation and thus of grace. The pomegranate speaks especially about the Church. This is the special form of the Kingdom of Christ. For the principle of that outermost covering, which is bare and ugly, and that only inside the beautiful, the eternal, is found, applies to these fruits because it is the characteristic of these fruits as such. Moreover this creation on the outside of the universe is ugly and hard, but there is glory in the centre. The most precious parts of this creation are found in the centre — that is, in the “heaven of heavens.” The least glorious is found towards the outside, at the edge, at the ends of heaven, and that is the earth. That is perishable and it is laid aside. The principle is that God is in the centre and clothes Himself in the visible world. That garment is therefore a covering. It is defiled, dirty and aged and will be laid aside. The old garment, this creation or covering of God, is laid aside, passes away. God then clothes Himself in the new creation, in which the light is not only present in the centre but penetrates the whole creation. That is the principle that God will be “all in all.”

In the new Jerusalem not only is everything transparent there, so that the light shines through, but it also states what that light is. It says that “the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof” (Revelation 21:23); her light, her light-bearer or her light-source. For the light in the new creation is the light of Christ Himself, who is the Light of the world. His light shines not only in the heaven of heavens, not only at the throne of God, but right to the boundaries of the world. There are boundaries, for there will still be darkness, but then obviously only outside the creation. The outer darkness is as far as possible from the throne. There it is dark, no light, for the light is from inside the centre. Hence the beautiful things are found inside.

Now we must still speak about the place of the pomegranate in Scripture. It hardly occurs in Scripture, and when it is mentioned it is in combination with the fig tree or with the vine. It is the fifth fruit from Deuteronomy 8:8, but it is mentioned in one breath with the fourth or the third fruit or all together. Vines, fig trees, pomegranates are connected with one another. They are all trees with fruits, but each pictures a different quality of the Person of Christ. They are therefore not mentioned separately in the series. Where these pomegranates are mentioned separately, but then not the real natural pomegranates but imitation ones, is the first time the pomegranate occurs in the Bible. They are found at the bottom of the robe of the high priest. Bells also hang there, presumably in the form of pomegranates. The explanation usually goes no further than that one could hear the priest coming. What is also not explained is why they were at the bottom of the robe. That plays a role in the whole picture. The robe has to do with outward appearance but also with the glory someone has (rank or status). That is why the many-coloured robe plays a role, just like a coloured royal mantle. If someone is king, then as a sign of his dignity he ought to wear a corresponding garment, a royal mantle. Also the hem of that garment plays a role in different ways. The hem of the garment is

mentioned in connection with the high priest, for on that robe hang the bells and the pomegranates. On the hem of a garment Potiphar's wife had a grip — namely the garment of Joseph. Joseph left his mantle and disappeared. Also the garment of Saul had a hem. The same thing happens to it twice. Samuel and also David cut the hem of Saul's garment and hold the skirt up and say, "So shall the kingdom be taken from thee" (1 Samuel 15:27 and 24:11). By which it is said that the hem of a garment has to do with kingship that is taken away. If it concerns the whole royal mantle, it means that a part, or a certain aspect, of the kingship is taken away.
The garment of the Lord Himself is touched by a woman, who was thereby immediately healed. The Lord says, "Virtue is gone out of me" (Luke 8:46). Here it is spoken about the kingship that would be taken from the Lord. The skirt that would be cut from His Garment. The kingship of the Lord Jesus was indeed taken away or at least withdrawn into heaven. The visible Kingdom is taken away. When we speak about the garment of Joseph, we say: "The visible kingdom is taken away. He let it go and hid Himself." That is what the Lord has done. When it concerns the garment of Saul, it is about an aspect of the kingship that is taken away. Then it is only a part, for for another part he is most certainly king. Precisely on that hem of that garment that "woman with the issue of blood" (therefore unfruitful) finds healing. That finds its application today in the Church, whereby we Gentiles, who were unfruitful, become fruitful. We have become a new creation because we have part in that acquired kingship of Christ. In "the hem of His Garment," and that is the reason why the pomegranate hung so expressly on the hem of the robe of the high priest. This is a picture of the High Priest of today (the letter to the Hebrews). Those pomegranates were a picture of the Church on that hem that was later cut off. The cut-off skirt of the garment speaks about the taken-away kingship, the hidden kingship, but we form part of it. We are joined to it. The Church is joined to it — namely in the quality of that pomegranate, that unity through diversity. That they were bells you can then well explain, for it means that sound is produced. That today through the Church the Word of God is preached. Where the Lord Jesus is active, works and goes, where His way goes in a spiritual sense, there we are too as members of His Body. There the Word of God is proclaimed. By pomegranates, by members of the Body of Christ. The pomegranate therefore points in every possible way to the Christ who has been rejected in this world. Who has withdrawn Himself into heaven and sits there on a high place at the right hand of God. All that expresses itself in the pomegranate.

- **The Olive Tree**

In Deuteronomy 8:8 it concerns a land of oil olive. Immediately the emphasis is laid on the oil. An olive tree produces olives and therefore olive oil. An olive tree does not die. That does not mean that all olive trees exist eternally, but that the tree in fact does not age. Olive trees can of course die through diseases. All life is always threatened by all kinds of diseases. In the encyclopaedia it says that olive trees have a strong

regenerative power. The tree regenerates itself and therefore maintains itself. That means that any dead cells are replaced 100%. The trouble is actually that in most life, at any rate with man, cells die off and are removed but are not replaced. Yes, in the beginning, during growth, that is still so, but after a time that replacement stops. That is why people eventually become smaller, they walk bent, they shrink, because they no longer regenerate. The body no longer restores itself and wounds therefore heal badly. Broken bones hardly grow together any more, because there is no longer any replacement of cells. Healing can only come through replacement. Nowadays people look for ways to keep that regeneration process going, so that we would actually have eternal life here. You must not think of it, for what would you then be busy with? I know people who are glad if it is all over tomorrow, and science looks for things to stretch this earthly life.

In Israel and in Italy there are olive trees known to be thousands of years old. They therefore in fact have eternal life, for that is the meaning. They maintain themselves. We have eternal life by eating from the “Tree of Life,” namely Christ. Science says, “Olive trees can become very old.” The reality is that they cannot actually die, unless they are defeated by an enemy — for example, by a parasite, disease, or being cut down.

The second peculiarity of the olive tree is the pollination, which takes place by the wind, or “pneuma.” “Wind” is a picture of the Holy Spirit. It is clear that eternal life is brought forth by the Holy Spirit. We have received our eternal life because it is born of the Spirit. That is why we could expect that with the olive trees. Nothing earthly comes into it. No story about insects playing a role in it. On the contrary, it is pure wind that pollinates this tree. From pollination until the moment the fruit is ripe, four to six months pass. That is a long period, and the four to six months also has something to tell. When did eternal life come into being? That was at the end of the fourth dispensation, that of the law. It continues until six months. That is not so strange either, for the olive is the sixth fruit in the series. This has to do with the sixth dispensation, in which Israel and the nations of the earth will come to faith and be born again. The sixth dispensation “of the fulness of times” ends with the situation in which the whole living humanity has come to faith. The point is that that fruit comes forth in a period after the fourth month (therefore after the fourth dispensation) until the end of the sixth month (the sixth dispensation).

There is something noble about the olive tree. Of olive wood it is said in the first place that it has a very beautiful grain. It shows a beautiful structure and is therefore used for all kinds of ornamental work: for woodturning, for inlay work, candlesticks, and so on. It is actually used mainly for things that are useless. Well, for beautiful things, but you do not need them here. They are for decoration, and that is typically a characteristic for spiritual things. You do not actually need them here. They stand outside, but they do give colour and content to our existence here and they symbolise something else. They have an ornamental function, and ornamental things from of old are things that have a meaning, that picture something else. That is almost no longer so today. Then it still meant something! Now we ask, “What does it represent?” It

usually represents nothing any more. Olive wood is moreover difficult to split but easy to work. It is therefore about ornamental things, apart from the fact that the olive tree is an intriguing tree. It is beautiful and fascinating and usually still gnarled in shape. That is how it is with things that in fact picture eternal life.

The most important property of the fig tree is the fruit that is brought forth, of which the most important characteristic is that this fruit must be pressed. Olives themselves are hardly or not at all eaten. The oil is called food oil because it is edible. In the Bible it is always olive oil. It plays a great role. You can use it for everything, especially for things that are an expression of spiritual things. The point is that that oil comes into being along the usual way — through the way of linen, the way of silk. That is the way of suffering, of death and resurrection. That is why the olive oil is also the sixth in the series and is connected with the sixth dispensation. That is the period in which the wrath of God is poured out upon this world and in which the nations will be judged. It pictures the great tribulation, for so it is with olives. They must be pressed in order to bring forth oil, but that is also a picture of the Holy Spirit. Those are exactly the things that happen in the “dispensation of the fulness of times.” There will be tribulation there, but with the purpose of bringing forth Spirit, new creation. Not only the conversion of Israel but also that of the nations. On the one hand it is spoken of tribulation that will come upon all nations, but on the other hand it is spoken of the outpouring of the Holy Spirit that accompanies it, of which the oil is a picture.

The olive tree speaks of the coming into being of the new creation, but the most important thing is that it brings forth oil. Olive oil is used for many purposes. As food oil for consumption, for example. There are different kinds, depending on the way it is prepared. You have noble and cheaper kinds, and these are again mixed and diluted among themselves. Then also the way it is filtered and under what pressure it is pressed, for that apparently also makes a difference for the taste. In Spain they put olive oil through all the food, and that apparently works particularly as a laxative. Furthermore, olive oil is also used in tinned fish. The olive trees were after all a picture of eternal life, of the Eternally Risen Christ! Therefore olive oil must be suitable for preserving perishable things. The olive tree has a regenerative power and its fruit keeps other things in existence. The principle simply continues to work. Two different things, but it is about maintaining and preserving things, eternalising things. Connected with that is yet another use of olive oil: its use as ointment. Wounds are smeared with it. It is oil, but at about 10 degrees it is ointment. Then it is viscous and easier to spread than to pour. We find it so in the parable of the Good Samaritan (Luke 10), who uses oil to treat wounds and therefore to protect them. It has a healing and preserving effect. Soap (for cleansing) is made from olive oil. Another biblical application is its use in, for example, lamps that give both warmth and light, whereby “a sweet savour” is released.

All these applications, however different, can be summarised because they are all about picturing the Holy Spirit — namely in the first place “the food” that the Holy Spirit gives; that is the Word of God, in a spiritual

sense. That is brought forth by the Spirit of God and “breathed in” by the Spirit of God. That means that the Holy Spirit is indicated as the source of the spiritual food we have received for the maintenance of our spiritual life.
That Spirit gives light because the Word of God gives light. “Whatsoever doth make manifest is light” (Ephesians 5:13). The Light of the world is Christ Himself (John 8:12; 9:5). The Spirit produces warmth, which is necessary for maintaining life. Warmth is needed to keep any chemical process going. Life depends on warmth. We live by the energy that goes out from God, of which the sun is a picture. It is about the odour, for that has to do with spiritual things. The “smelling” of things that are not visible (therefore intangible) and yet most certainly present. We smell them. Sometimes I have thought people were clairvoyant or had good intuition. Later it appeared that they simply had a good nose. We use the expression “to have a good nose,” even for intuition. I also sometimes say, “You must smell that a certain Bible text is wrongly translated.” That is a sense you develop. You need it in the study of the Bible. When you stumble over things and say, “What is written there cannot possibly be right.”
It is about perceiving spiritual things. That is why Paul says of himself that he is “a sweet savour of Christ.” That people can smell Christ in him (Philippians 4:18). It is of course about the spiritual things produced by Paul — namely the knowledge of Christ. 2 Corinthians 2:14 says: “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.” Also in the Old Testament, in the temple service, in the tabernacle, that odour played a role. There stood the golden candlestick that burned with olive oil (it was mixed), which provided warmth, light, and odour in the temple and the tabernacle. One was not allowed to copy that recipe by smelling it, for if you did you had to be put to death. So smell it and you lose your life. “But he that is dead is freed from sin” (Romans 6:7) and free from the law and receives new life in Christ. There that oil is a picture of that. We “smell” there, for we have part in that new life; we take it into ourselves. God breathes His Spirit into us and therefore His odour, His light. We have part in it and precisely for that reason we receive eternal life and lose the old.

- **Honey**

The seventh fruit from Deuteronomy 8:8 is honey. Honey is originally the sweetening agent par excellence. Honey is a supersaturated sugar solution, which means that honey crystallises if you leave it standing. At the bottom of the jar there is simply a lump of sugar. To make it liquid again you must warm the honey. Not too quickly and not too hot, so that the sugar dissolves again. Then you have honey again (of lesser quality). Honey has to do with the seventh dispensation, with the kingdom and with the Messianic kingdom. I usually discuss honey in connection with the seventh dispensation. There are a few very interesting texts about honey in the Bible.

Proverbs 16:23-24

“The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.”

If someone is wise, then he has a “wise heart” (for wisdom dwells in the heart). What one calls “wisdom and understanding” has nothing to do with intelligence but with faith: “The fear of the LORD is the beginning of knowledge” (Proverbs 1:7). It is about whether one is willing to believe the Word of God. Whoever wants to become wise must begin with believing. Hence “the heart of the wise teacheth his mouth.” That means that that wisdom also comes out again through the mouth: “and addeth learning to his lips.” If someone is wise, that will come to expression in his speaking. If someone is believing, he will also speak about it.

Words of love are honey (verse 24). In one breath it is spoken about wisdom and about pleasant and wise reasons — namely the speaking of wisdom by the mouth — and then it is suddenly connected with a honeycomb. That means that the wise heart “produces honeycomb” or actually a comb with honey. With that it is not explained, but it is illustrated what honey is a picture of. Honey is a picture of everything the Word of God produces — namely faith, more especially wisdom. For the Word by nature produces wisdom, and we have wisdom only through the Word, because things have been revealed to us. Wisdom is based on the study of the Word, hence honey is a picture of everything the Word of God brings forth — namely faith, wisdom, hope, and love. All the fruits of the Spirit are represented in honey.

Proverbs 24:13-14

“My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.”

Honey is good and sweet to the taste. It is remarkable that it says here: “sweet to thy taste.” For perhaps you already knew that the taste buds for sweet are not in the palate at all but in our tongue. It has in the first place nothing to do with taste, but the palate does have part in taste, for it recognises existing substances. It is sweet to the palate, therefore pleasant to the palate. Something like that is called a palate because it is a picture of heaven. It is the upper part of the mouth. The tongue is not even mentioned. Honey has to do with spiritual things, the heavenly things therefore. That is why it is sweet to the palate. What honey is for the palate, that is the knowledge of wisdom for your soul. Honey is therefore compared with the knowledge of wisdom. That is exactly what the Word of God brings forth. The last is a little difficult to apply to honey, but it is assumed that honey must be sought, that it is found in nature. Bees also live in the wild, although that occurs little. In the Bible there are histories of that. I think of Jonathan, who found a honeycomb somewhere in the field and ate of it, while it was forbidden by Saul, who is a picture of the law. He ate honey and then “his eyes were enlightened” (1 Samuel 14:27). If you know the Word of God, you see more than normal. Only Jonathan was then “guilty of death,” for that is always how it

goes when you know and have eaten the Word of God. Then you see more than normal, but you are guilty of death. You ought to die and not exist for this world. If you have part in the fruit of the Word of God, you are considered dead. That is the same as “smelling that holy oil” (Exodus 30:22-38). You ought to die. It has not a negative but precisely a positive meaning, for through that you are set free from the law, from sin, and from judgment. So honey is compared with knowledge of wisdom that must be sought, but whoever seeks will find. Therefore it says: “and thy expectation shall not be cut off.” The Word of God is to a certain extent represented in the picture of honey. It is still confirmed in:

> Proverbs 25:16
>
> “Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.”

Eating honey is very good, but do it in moderation, do it calmly, for vomiting cannot be. It can, but that is almost blasphemous when you know the meaning. At that high level you must namely read such a verse. Eat as much as possible, but make sure you do not become sick, for that also happens. There are people who cannot stand sitting under the Word of God. Some last an hour, others two hours, but there are also those who cannot manage even a quarter of an hour.

> Proverbs 25:27
>
> “It is not good to eat much honey: so for men to search their own glory is not glory.”

If you have no knowledge of typology, you understand nothing of such a verse. It says that eating ordinary natural honey is not good if you eat too much of it. Too much sugar is not good. But what you must do is “the searching of the glory of such things.” Which things? Honey and so on! The searching of the glory of honey is honour. It is a play on words, because the direct meaning is the most naïve meaning. It is about investigating how it tastes: whether it is delicious or not, or how delicious it is. That is not the meaning. It is about a much deeper thought: “How glorious honey is in its typological meaning.” For the greatest glory of honey is not that it tastes in the mouth, but what it is an expression of. Then honey is particularly glorious, because the Lord has brought that forth — namely the Word of God: Knowledge of Wisdom.

> Ezekiel 3:3 and Revelation 10:10
>
> “And he said unto me, Son of man, cause thy belly to eat, and fill thine bowels with this roll that I give thee. Then did I eat; and it was in my mouth as honey for sweetness.”
>
> “And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.”

When you connect it with the heavenly things, then honey tastes wonderful, but when it comes into the belly, then it is bitter. The belly is the old man. “Bitter in the belly” means one becomes sick from it. The Word of God is never pleasant for the old man. That is why so many people object to the Word of God, because it works destructively on the old man. That becomes weak and sick from it, but that is exactly the

purpose. That it works negatively on the body (sick, weak) is the negative side of the Word of God.
On the other hand stands the positive effect. God’s Word is sweet as honey. Honey is sugar and that is in general superfluous. You become quite fat from it. However strange it may sound, that is now precisely the picture of the spiritual things and of the new creation: “becoming fat.” We have fat in excess. The doctor does not allow that; that is bad for man, but in the Bible it is positive. It is that which is intended for the Lord. It plays a separate role with the sacrificial animals. It is what is here in excess, what you do not need, but you do have it. It is a picture of riches and of blessings, and hence honey is directly connected with that. You do not need it directly, but it is a delicacy. It is extra, that which makes life worth living. You must of course see to it that your body can last a while, but that does not take away the fact that precisely those things are a picture of the blessings the Lord gives us. In the Bible a meal is a feast of communion. The deepest meaning of honey lies in the origin of honey. That is an inexhaustible subject. I only know the surface, for there is so much unknown.

- **The Bee**

Honey is produced by the bee. That is an egg-laying insect. From those eggs first comes a larva, which must pupate, after which the insect emerges. In this, rebirth is therefore expressed. We know bees in two different kinds. On the one hand the solitary bees, which live in isolation as individuals. We also know, and these occur more often, the “social bees.” They live in a “bee state” or community or bee colony. In summer they live in a colony of about 50,000 bees. Those bees know how they must behave. A certain role is laid down for everyone and they fulfil it. The beautiful thing about the bees lies in the figurative meaning. It is fascinating to study that.The first thing I must certainly tell is the way I ever came to study those bees. It is strange, for I was then busy with the study of the constellations. (See study 21: “Christ in the Stars.”) That was also not allowed. It begins with the constellation “Virgo,” for that is officially the first sign of the zodiac. It usually all begins with a virgin. Then it appeared that the virgin is of course a reference to the birth of the Lord Jesus and to Mary and to yet other things. Also in the other religions throughout the whole world there is mention of virgins who bring forth. People try to make us believe that something like that cannot possibly happen. I was therefore looking for a virgin, because she is mentioned everywhere in the religions. I looked under the Greek word “parthenos” in the encyclopaedia.
It is “Athena Parthenos” of the Greeks. In the religion of the Greeks there was a goddess who was a virgin and yet brought forth a son. That was Apollo. Then it appeared that “parthenos” was not in the dictionary, but there was “parthenogenesis” or “parthenogenesis.” That proved to be the scientific designation of the phenomenon that a virgin does indeed become pregnant and brings forth and bears a son. Among men it does not occur. But you cannot say that it does not occur in nature, for it does. It occurs at any rate with the bee, and other related kinds of insects, and

also with certain kinds of snakes. It is all the same principle. Namely that all male bees are born from unfertilised egg cells. One calls that “parthenogenesis,” the virgin birth.
The scientific term therefore says that it is a “becoming” (genesis) out of the virgin (parthenos). That means that it is a process that was known in nature. I then had to study the bees and fell from one thing into another. The peculiar thing is that such a bee colony in summer admittedly consists of about 50,000 bees, but that actually only one female bee forms part of that people. The beekeepers call that bee “the mother.” Officially she is called the “queen of the bees.” The other bees are undeveloped females, that is to say they are sterile. These females have undeveloped sexual organs, for they have never become sexually mature. Male bees are not always there. There are at most a few hundred up to a maximum of 1,500 in such a large colony. In short, it is therefore an almost entirely female colony, with only one female that can bring forth. Another peculiar thing is that those bees live in self-built combs. These combs have a remarkable shape, namely that of a hexagon. The hexagon is the picture of the number 6 and actually has the same meaning as the six-pointed Star of David. The hexagon is the sign of David or Solomon and has in any case to do with Israel. It is clear that that whole bee colony is a picture of Israel and the calling of Israel. The word for “bee” in Hebrew is “dabar.” That is exactly the same as the word “word,” which in Greek is “logos.” “In the beginning was the Word”; in the beginning was dabar (John 1:1). We can also translate it: “In the beginning was ‘the bee.’” A bee is a picture of the Word and thereby of Christ. It bears the same name and is indicated with the same letters. Hence it is honey that the Word brings forth. What the bee brings forth, but that is the same, for “the bee” and “the Word” are synonymous. Even into the Dutch language we find that truth back, for the male bee is with us “a drone.” A male bee is in any case a picture of the Lord and it therefore means that the bee people is a picture of Israel.
One of the bees, among all those unfruitful bees, is only fruitful. You must read the Bible about what is all said about unfruitful. The unfruitful woman is in any case a picture of Israel, the wife of Jehovah, the wife of the LORD, who brought forth no fruit. Stronger still, who did not want to receive the Seed. The Seed is the Word of God and they did not want that. When the Word became Flesh and dwelt among them, they would not know Him and they would not receive Him. That means that in fact no fertilisation ever took place. Israel did not bring forth; was in fact also not able to. That is the history of Israel, which is illustrated in the various unfruitful women we know in the Bible. The wonder of that has always still been that they eventually did bring forth. Hannah received Samuel and Sarah received Isaac, to mention but a few. That also applies to the whole creation, for that creation is in fact that woman, but then the wife of God. The creation will have to bring forth. The creation is by nature unfruitful, but has been made fruitful by God Himself and indeed by the Word.
The peculiar thing is that those bee eggs are originally the same (those females are all the same), but the bees beforehand make a very large cell and that is then the queen cell or the “mother cap.” The egg that is laid in

it is treated with special care and the larva that comes from it is fed with special food by the other bees. It is exclusively the so-called “royal jelly.” That is a fluid produced by those other female bees (workers), who produce that in their glands. That must become the queen. All the other larvae receive honey and pollen; only this one does not, for this larva must develop into a queen. The food is therefore decisive for the fact that she becomes a fruitful female and that her sexual organs also develop in a normal way. With all those other bees that does not happen. It is therefore a matter of food. If they receive the right food, they become fruitful: a queen. If they receive that other food, they remain unfruitful, they do not fully develop and will spend their life as workers instead of as queen. This world must also receive the good food, that which has been given from of old and handed down from the old generation; that which God has given this world, namely His Word. That full development therefore has to do with the right food. The remarkable thing is that the ordinary worker bee, which has not received that food as a larva, becomes a worker and lives only about six weeks. A queen lives five to six years and the only difference is that this queen, as a larva, received “different” food for six days. It is very remarkable that those few milligrams of food are able to lengthen the life of that bee so enormously, from six weeks to six years! No less than 50 times longer.
That queen is in the first weeks of her existence chased by a few males, after which the nuptial flight takes place, in which the queen is “fertilised.” That is not the right term, for she receives the sperm, but she does nothing with it. She stores it, you see. No fertilisation takes place, but sperm is transferred. The queen stores the sperm in a special little sac. She does nothing with it at first. She does lay eggs at an enormous rate, as many as 1,500 per day, whereby the queen determines the sex of the egg. There are two kinds of combs in the hive. A normal size and a larger one. In the larger combs eggs are laid that are not fertilised. From those come the drones, the males. In the ordinary cells eggs are laid that are fertilised and from those come female bees. So that fertilisation is not decisive for whether the eggs hatch or not, but is decisive for the sex. There is yet something else. That nuptial flight is in principle once only. It does sometimes happen more often, but it need not. In practice it is so that the queen in that first nuptial flight receives sufficient sperm for her whole life, so that the mating in fact takes place only once for ever and that is then sufficient. The fertilisation is later regulated by the queen herself, whereby the sex is determined. If I must make an application of that, it is simple, if you at least know the biblical Truth. For the Seed is the Word of God, the Gospel, that which must bring forth new life. When Paul is asked what the blessings of Israel are, then it is said in the first place that the first blessing is that “unto them were committed the oracles of God” (Romans 3:2). To Israel the Seed, the Words of God, was given. That means that out of Israel new life should come forth. For the seed for the new life has been received. The point now is that we know from the Bible that Israel until today rejects that Seed. Israel has indeed received the Seed, for “salvation is of the Jews” (John 4:22), but Israel herself does not want that Seed. There has therefore in fact taken place no fertilisation at

all. Israel perhaps “manages” the Word of God, but does not accept that Word. Those are two totally different things. The Lord says, “Shall I cause to bring forth, and shut the womb?” (bring forth) (Isaiah 66:9). The Lord opens the womb and says, “I bring forth also!” The point is that this is exactly what happens. That Seed, that Word of God, that Gospel, has been brought to Israel. It has been received there, but not accepted. No fertilisation takes place, but in spite of Israel something is indeed brought forth. Only, what is brought forth is not female, but male thereby. For what is brought forth until today is the Church. She is male, for it is the Body of Christ, who is Man. What is now brought forth out of Israel is male, because no fertilisation has taken place. If in the future Israel should after all accept that Word, namely believe, then also “a woman” will be brought forth, even “women.” Then not only Israel will be born again, but then all the nations of the earth will be born again. That is after the fertilisation has taken place. Until today that has not yet happened.
Parthenogenesis is therefore not only applicable to the Lord Jesus, in connection with the birth from the virgin Mary, but also to the coming into being of the Christ, namely the Body of Christ, the Church. Male bees are born, but they are in the minority. The majority consists of females. Those males form a small part of the bee state, but they have a share in it. Now it is very strange, but we have a word for that which those males do. They do and can do nothing. They “drone” around a bit. They do not work. They fly in and out a bit; they are needed for nothing. Science says they are only needed for reproduction, but I may dispute that, for that is not strictly necessary. Male bees are born from unfertilised egg cells, so those male bees are in fact not needed at all. In the hive they play no role. On the contrary, they cannot even gather their own food. If they want to eat, they must accost the female workers and then they are fed, as if they were children. Drones have read this:

> Romans 4:5
> “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

Those drones need do nothing; the only thing they do is eat honey and that is handed to them by the female bees, for “salvation is of the Jews.” That is why they are a perfect picture of the Church, of the believer of today, who has come into being out of the unbelief of Israel. Out of unfertilised eggs, I must perhaps say. The only thing that can be told of the male bees and that is important to mention is that they live relatively short, namely only in the summer. During the overwintering there are no males at all. The phenomenon occurs that at a certain moment in autumn the male bees are no longer welcome in the hive. That means that the females refuse to provide them with food and they try to throw those males out of the hive. That also indeed happens. The male also comes back, even though he has been thrown out, for he wants to go into that hive. That is the place where he can get food. He must be there, because he cannot provide for himself. At the entrance of the hive there are bees charged with guarding the hive. If that male bee, who has been thrown out, nevertheless goes inside again and is then driven out again, he is killed outside the gate by the female bees, who have a sting. Those

female bees are unfruitful, so they do not really need that sting. It is actually a modified sexual organ, but they use it to kill the drones. It works exactly the other way round. All the male bees report at the hive and are killed on the spot. The result is a whole pile of dead drones in front of the entrance of the hive. It is gruesome to see, especially if you know the meaning. It points to that which is said of the Lord, who was cast out and suffered outside the camp and who was crucified outside the gate. That is symbolised in this “drone slaughter.” These bees are a picture of the Jewish people, but thereby also a picture of creation in general. For not only Israel has cast Him out, but the world also “knew him not” and rejected Him (John 1:10). So nothing changes. Thus this extensive typology points to the whole creation, which rejects the Lord, but nevertheless brings forth fruit. What is brought forth, in spite of everything, is honey. The bees gather pollen and nectar. This is gathered in the combs and made into honey. That honey is eaten by other creatures or by men. The bees must then make do with other food. Honey is most certainly brought forth and is therefore a picture of everything the Word of God brings forth in knowledge of wisdom of faith.

All these details of the bees speak of what the Lord does and they are even an exposition of the period from the history of salvation. For the life of an ordinary worker bee falls into two equal halves. That is also so in the history of Israel. It falls into two equal halves. The first part of the life of the bee takes place in the hive, where the bee must first care for the young larvae and later keep the hive clean. Then follows a period of about three to three and a half weeks in which she is a “forager.” That means that this bee flies out to gather honey. It is a wearing occupation that she does not survive. All those things are pictures of what God brings into being. It speaks in different ways about “rebirth” and even about the coming into being of the Man, namely the Body of Christ, the Church. It speaks about the rebirth of Israel and about the captivities of Israel. In general through the peculiar swarming that bees do. When a new queen is born, then the old queen swarms out. She then goes out of the hive for the second time. The first time at the nuptial flight and the second time she flies out with thousands of bees behind her and alights somewhere in the neighbourhood, after which her followers cling to her. A complete swarm of bees flies out and actually goes into captivity. Then some scouts go in search of a suitable dwelling and it is time for the beekeeper to come, for he must maintain a new hive under it and “knock down” that swarm of bees. I have once seen it. All into the new hive and a lid on it. If the beekeeper does not do it, they do it themselves, but then it becomes difficult to move such a colony afterwards. It is therefore a kind of captivity. It is the “going out,” as it is called in the letter to the Hebrews.

> Hebrews 13:13-14
> “Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come.”

We seek another dwelling. It is the same as what the Lord said to Zacchaeus: “Come down out of that fig tree!” (Luke 19:5). That fig tree and the bee colony are both a picture of the state of Israel. Just as the

apostle Paul “went out from Judaism,” in captivity to Rome, so we have gone out from the camp; all of us out of Judaism. Originally Christianity is actually a Jewish sect. It finds its origin there. It has even gone out from the whole world as such, because we have received part in the new society, a new people, a new state: the Church, a people for the honour of His Name. All these truths you find illustrated in different areas of nature. I must leave it at this; I do not have the idea of having finished speaking. We have again sufficient material to investigate things. Not that it is about our having to investigate nature about these things, but I do believe that it is of great importance to know the principle of these things, because they are mentioned piece by piece in the Bible. They are illustrative for the biblical truths.
The Bible refers to nature, for nature illustrates the truths we find in the Bible with regard to the coming into being of the new creation in Christ.